DE GRUYTER

Élodie Attia

THE MASORAH OF ELIJAH HA-NAQDAN

AN EDITION OF ASHKENAZIC MICROGRAPHICAL NOTES

MATERIALE TEXTKULTUREN

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Materiale Textkulturen

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À Clémentine, dont le sourire illumine mes jours et mes nuits.

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Prologue

The present book is an edition of micrographical Masoretic notes. I started work on this project during the first phase of the project on "Material Text Cultures" at the Collaborative Research Centre 933 of the Heidelberg University.[1] The main purpose of the Center is to promote textual anthropology in the study of material artefacts in non-typographic societies.[2] This rigorous theoretical and practical approach focuses on various material artefacts that display written texts, and seeks to understand not only the written texts themselves (as with textual philology), but also the significance of the textification and textualization[3] produced by the context of their production, as well as their meaning and practical reception in the specific social and cultural backgrounds that produced the artefacts.[4] There is therefore an active relationship between the texts (considered as philological units), the artefacts (the material objects on which the texts are written and which are operative within the social space), the producers of the textartefact (*Textproduzent*), and the recipients of the text (*Textrezipient*).[5] Within this framework, the meaning of a written text is never "immanent". Instead, it is the result of various human practices of reception, as when we "annotate, read, memorize, quote, extract, dramatize, illustrate, copy, comment, interpret, hide, [and] react to" a text.[6]

The focus of the Subproject B04 ("Scholarly Knowledge, Drollery or Esotericism? The Masorah of the Hebrew Bible in its Various Material Properties") of the CRC 933 is on the material properties of an important textual tradition that accompanies the biblical text. In this project, we approach the reception practices associated with the Hebrew Bible through the ‘textualization’ of Masoretic knowledge in the Middle Ages. The Masorah of the Ashkenazim often takes specific ornamental or figurative micrographical forms,[7] which have yet to be analyzed within the context of ‘Masoretic studies’, an area of research which focuses on the transmission of the biblical text.[8] Our project seeks to clarify whether the relationship between the Masorah included in biblical manuscripts and Masoretic traditions a) remained constant throughout the textual tradition conserved in biblical artefacts; and b) whether its reception varied when we consider an expanded field of applications, especially rabbinical commentaries.[9] This general framework allows for different approaches. While one of my colleagues seeks to discover how much Masoretic knowledge rabbinical commentaries exhibit,[10] I analyze the philological content of micrographical drawings in Hebrew Bibles. This has led me to focus on a specific Ashkenazic manuscript (MS Vat. Ebr. 14) and to prepare the critical edition of micrographical Masoretic notes presented in this book. On another level, the results of this philological analysis have also led me to evaluate the relationships between texts and images in the micrographic Masorah and its concrete functions in light of the reception practices associated with such biblical manuscripts, a question illuminated at an international conference organized in Heidelberg in November 2013.[11] The results of my analysis of the relationship between texts and images in the micrographic Masorah can be found in a separate article.[12]

The Masorah (or *massoret*) is, in a broad sense, a compilation of information which preserves the biblical text from corruption: it includes details on the vocalization and accentuation of the consonantal text, as well as Masoretic notes and hand-books.[13] Strictly speaking, the Masorah “denotes an apparatus of instructions for the writing of the biblical text and its reading […] to ensure that special care would be exercised in the transmission of the text”.[14] This textual apparatus includes the *Masora Parva* (the ‘small Masorah’ located on the side margins),[15] the *Masora Magna* (the ‘great Masorah’, written on the upper and lower margins, as well as the ‘collative Masorah’), and the *Masora Finalis* (notes placed at the end of the book or codex).[16] Each of these types of Masorah serves a specific function in the transmission of the biblical text. The *Masora Parva* (hereafter MP) plays a central role in this tradition: it is composed of an abbreviated note which is placed directly adjacent to the word or expression concerned in the biblical text (called a *lemma*). It points to specific problems: it clarifies spellings (defective or *plene*), accents, or vocalizations, and explains whether a term is a *hapax legomenon* (ל̇), whether something should be read into the text even though it is not written down (*qere-we la-ketiv*), or conversely whether the reader should omit to read something that is written on the page (*ketiv we-la-qere*). It also states how many times this problem occurs in the biblical text. The *Masora Magna* (hereafter MM) is commonly composed of two to four ruled lines of text located on the upper and lower margins of the folios. Its function is to expound on the MP’s notes, which it repeats before giving a detailed list of the *simanehon* (i.e., a list of all the instances of a particular lemma). The ‘collative Masorah’ provides the reader with collected lists of specific phenomena, such as different types of *hapax* forms. Among other things, the *Masora Finalis* gives information about the number of verses in each book.

Masoretes are known to have been committed to writing down vowels, accents, and Masoretic notes prior to the 8th century.[17] However, the vocalizations, accentuations, and Masoretic notes (MP and MM) they transmitted in these early manuscripts[18] did not necessarily concord.[19] There are no extant written sources before the 9th or 10th century. Indeed, these early manuscripts attest to the prevalence of the Tiberian (Ben Asher and Ben Naftali) tradition, even if “the Tiberian Masoretic tradition had not fixed on the school of one particular Masorete” at the close of the Masoretic period.[20] In his *Mishne Torah* compiled between 1170 and 1180, Maimonides, who was against the influence of the Karaites,[21] declared a Ben Asher codex (the 'popular in Egypt') to be an authoritative reference work for those wishing to copy other Torah Scrolls.[22] Indeed, he asserted that this codex had been used as a model codex in Jerusalem.[23] As a matter of fact, the Ben Asher Tiberian manuscript version(s) of the Hebrew Bible gradually did become predominant.[24] This means that the Masoretic tradition developed in one of the two following ways: either the standard Ben Asher Tiberian and non-standard (expanded) Tiberian traditions (such as the tradition which appeared in the Codex Reuchlinianus) both reached Europe at the same time,[25] but the expanded Tiberian tradition eventually fell out of use and the standard Tiberian tradition alone survived; or else, the expanded (non-standard) Tiberian tradition is the older one and was in circulation in Europe long before the advent of the standard Ben Asher Tiberian tradition. These two hypotheses frame my reflections on the tradition of Ashkenaz, which developed sometime between the 11th and the first half of the 13th centuries.

Today, the standard Tiberian tradition is widely attested and studied in manuscripts which in some cases predate the 12th century,[26] but the significance of the differences that exist between medieval manuscripts is still a matter for debate, especially in the case of late medieval sources, as their variants are less studied.[27] Some scholars have pointed out that later Ashkenazic manuscripts may have stemmed from a specific cultural background with its own ancient traditions, and suggested that these traditions may have resisted the process of Masoretic standardization. In other words, the fact that Askenazic traditions seem not to be authoritative (from a standard Ben Asher point of view) does not mean that their story should not be told or that they escape the scope of scholarly enquiry today. Furthermore, in the case of the tradition of Ashkenaz, biblical manuscripts often feature a wealth of ornamental and figurative micrographical Masorah which have not been properly examined up until now. The following edition seeks to plug these gaps by engaging with the difficult questions raised by the transmission of the Masoretic tradition in non-Sephardic and non-Eastern areas.

Introduction

There can be no doubt that the great scholar Elijah Levita had access to a great number of medieval manuscripts. Regarding his methodical preparations to gather Masoretic information for the *Sefer ha-Zikhronot*, the biblical and Masoretic concordance he compiled before publishing his *Massoret ha-Massoret* in 1538, he explained:

> How I labored therein, neither resting nor being satisfied, and searched the correct and excellent book, giving my mind hereunto! Now I swear, […], that more than once or twice I performed a day or two day's journey to a place, which I either knew myself or of which I had been informed, that there is to be found therein a reliable index of the Masorah. When I examined [the Masorah], and found it and corrected it, I selected from it the choice and correct articles, as roses from among thorns. Indeed, *most of the correct Codices I found to be Spanish*, and it is upon these that I relied, and it is their method that I followed. […] I found the *Book Ochla Ve-Ochla* […] There is no other book which so thoroughly treats on the Masoretic rules, excepting the scattered glosses around the margin in the Codices which, however, contain numberless errors. For the scribes have perverted them, as they did not care for the Masorah, but only thought to ornament their writing, and to make even lines so as not to alter the appearance [of the codex].[28]

Levita claims in these lines that Sephardic sources are the most accurate, by which he means that they are more closely related to the standard version of the biblical text (i.e., the so-called Ben Asher Tiberian tradition).[29] This assertion implies that Levita rejects other Western-European (Ashkenazic or Italian) manuscripts as sources of valid biblical or Masoretic knowledge. Secondly, he claims that the Masorah that is found within the annotated and ornamented manuscripts is greatly defective. This is not so far from what Jacob ben Hayim Adonyah announced in his introduction to the *Biblia Rabbinica* (Venice: Bomberg, 1524–1525):

> Moreover, most of these [Masoretic remarks] are written in a contracted form and with ornaments, so much so that they cannot at all be deciphered, as the desire of the writer was only to embellish his writing and not to examine or to understand the sense [of the Masorah].[30]

Adonyah and Levita considered the Masorah to be the primary principle of biblical exegesis and wanted to understand it in order to restore the keys to the Torah.[31] They believed, in line with the Renaissance mentality,[32] that this knowledge had been utterly neglected, and could only be rediscovered through an edition of the 'original' Masoretic text of the Hebrew Bible, accompanied by a sort of *Urmasorah.*

Masoretic Contents versus Masoretic Layout?

Modern scholarship does not consider an original biblical text to have ever existed.[34] The transmission of the biblical and Masoretic knowledge of the East to other areas of the Jewish World[35] is difficult to trace, as dated Hebrew sources are scarce or fragmentary prior to the 12th century.[36] The oldest Hebrew biblical codices known today are dated or estimated to be dated no earlier than between the 9th and 10th centuries. Among them, six eastern manuscripts are generally held as the most prominent ones: the Aleppo Codex (910–930 by Aron ben Moshe Ben Asher)—which may have been the codex referred to in the above mentioned quotation as the one which Maimonides described and used—, the Cairo Codex (dated 894/5), MS BL Or. 4445 (10th century?), the Leningrad Codex (dated 1008/9), the Damascus Pentateuch (JNUL 24°5702 or Sassoon 507) and MS Sassoon 1053.[37] There is a second gap of c. 200 years between these eastern sources and the oldest remaining European Hebrew sources. The first Hebrew manuscripts produced in Europe most likely originated in Italy in the 11th century.[38] Although the first Bible of its kind surfaced in 1105/6 (Codex Reuchlinianus),[39] the oldest Ashkenazic manuscripts are dated later, from the end of the 12th century. This leaves us without material sources on the versions that were in circulation in the second half of the 11th century, at the lifetime of the main Jewish exegete Rashi (R. Shlomo Bar Isaac of Troyes).[40]

In addition to this lack of information, Ashkenazic Bibles are still described in the same terms as those used by Levita. Whereas Sephardic manuscripts are considered to transmit a standard Tiberian consonantal text (and, by extension, an accurate Masorah), the vocalized and accentuated biblical text transmitted within Ashkenazic manuscripts is thought to have an "infinitely" greater number of discrepancies from the Ben Asher Tiberian text.[41] Furthermore, despite the fact that there are no philological studies or editions of late medieval Ashkenazic Masoretic notes, it is commonly asserted that medieval Ashkenazic communities were unfamiliar with Masorah. Indeed, the mere presence of ornamental and figurative Masorah in their manuscripts is often presented as evidence of this lack of understanding.[42] Nevertheless, to neglect Ashkenazic manuscripts solely on the basis of their existing ornamental or figurative micrographical elements is to preemptively eliminate the possibility that these manuscripts may had been produced in the context of specific reception practices associated with the Bible in the Middle Ages.

What is a Figurative Masorah (Masora Figurata)?

Thus far, the only scholars to have studied the phenomenon of using diminutive letters to draw decorative patterns are art historians. They consider it to be a specifically Jewish art of illumination.[43] Its origin remains unclear, but it appears for the first time in the earliest eastern biblical codices.[44] Scholars are yet to agree on a common terminology to describe this phenomenon.[45] The term *Micrography* designates the art of writing in minute letters as well as the drawing itself, which can sometimes create confusion. Moreover, these types of micrographical forms and their contents have generally not been inventoried, whether in Hebrew manuscripts or more specifically in Ashkenazic biblical manuscripts.[46]

Hebrew paleography considers that there are no minuscules or majuscules in Hebrew. Instead, several styles of script (square, semi-cursive, cursive) are found within each type of script (Oriental/Eastern, Italian, Byzantine, Sephardic, Ashkenazic).[47] The size of the letters can be very small. Ornamental (non-repre-sentational, abstract) forms created with letters written in a small size are called '*ornamental micrographic forms*' (see Appendice, Scheme 1). I shall call figurative (i.e. somehow recognizable) forms made of very small-sized minuscule letters '*figurative micrographic forms*'. The 'alphabetical' (i.e. scriptural) Masorah uses Masoretic notes to write another text in the shape of a word.[48] With regard to its layout, a micrographical form can be confined to a margin, cover an entire carpet page, or be located in an initial-word panel (often at the beginning of a book), or colophons.[49]

When a biblical Hebrew manuscript contains micrographic elements, the layout of the Masorah is altered.[50] If the textual content of the micrographic element does correspond to Masoretic notes, we talk about an ornamental (micrographic) Masorah or figurative (micrographic) Masorah. In other words, a figurative Masorah (also translated as *Masora Figurata*) combines the art of writing with figurative patterns and a Masoretic content.

Ornamental and figurative Masorah became a special attribute of Ashkenazic and Sephardic manuscripts in the beginning of the 13th century.[51] This scribal practice was widespread enough during Juda he-Hassid's (1150–1217) lifetime to incur his condemnation.[52] Yet, the figurative or ornamental Masorah found in Sephardic manuscripts did not obscure their philological Masoretic content.[54] In the case of Ashkenazic manuscripts, however, the matter seems more complex.[55]

Why Edit Figurative Masorah?

This book aims to answer the two following questions: a) what is the philological link between Masorah produced in Ashkenaz and the Masorah (understood as an apparatus) of the eastern standard Tiberian codices, which was written according to the oldest available sources, and b), do the ornamental and figurative micrographic elements produced in the Ashkenazic context point to a loss of Masoretic knowledge, or can they be seen to constitute accuYemenite and easternrate and comprehensive Masoretic notes? Did their form distort their semantic content?

Not only has Hebrew micrography not been inventoried,[56] but there are no typologies of medieval biblical manuscripts.[57] This means that it is not possible to assess whether micrographic forms really constituted an impediment to the transmission of the biblical Masorah in Ashkenazic communities. This critical edition is the first significant step taken to address this issue. This book provides an edition of figurative micrographic Masorah from one of the oldest Ashkenazic manuscripts, i.e., the MS Vat. Ebr. 14 copied by Elijah ben Berechiah ha-Naqdan in 1239. This edition should be considered as an experimental case study, a trial in itself. To this day, no one has edited figurative Masorah. Even C. Ginsburg in his monumental Masorah has never elaborated on the lists coming from Ashkenazic, Sephardic, Yemenite and eastern manuscripts.[58] It is only very recently, that D. Halperin edited micrographical carpet pages from the Catalan Mahzor and called for further research in this field.[59] The biblical manuscript I have chosen to work on is the MS Vat. Ebr. 14 (hereafter Vat14).

Elijah ha-Naqdan copied this Pentateuch with Five Scrolls and Haftarot in 1239, in an unknown region of northern France.[60] The manuscript is dedicated to a patron, R. Asher, unlike the MS Or. Quart. 9 (hereafter B), which was also copied by Elijah. Vat14 is a medium-sized codex. It is one of the oldest preserved Ashkenazic manuscripts to be explicitly dated,[61] and the oldest to present an extensive series of sixty-four figurative Masorah, including the representation of human beings.[62] My recent codicological and paleographical analysis of these two manuscripts[63] confirmed that both of these codices show evidence of professional thirteenth-century handwork in a northern French ‘Gothic’ script, which was possibly related to the Anglo-Norman type.[64] Although both codices only include the Pentateuch, Five Scrolls and Haftarot,[65] their philological features are not exactly the same, which is a sign that they may have been copied from different sources and for different purposes.[66]

The scribe’s cultural context can therefore then be identified as either Anglo-Norman or northern French with lingering Anglo-Norman influences.[67] Little is known of Elijah himself other than the fact that he copied, vocalized, and added the Masorah to two manuscripts (B and Vat14), producing B in 1233 in RDWM[68] (possibly Rouen)[69] and Vat14 in 1239.[70] His father, Berechiah ben Netronai ha-Naqdan, was identified as a prolific scholar who travelled between Normandy and England during the second half of the 12th century and had knowledge of Abraham Ibn Ezra’s works.[71] There is also a scholarly reference to Berechiah ha-Naqdan in the *Sefer Ha-Shoham*, by Moshe ben Isaac ha-Nessiyah, a thirteenth-century English grammarian.[72] In several of his colophons, Elijah evokes the contributions his father made to the fields of grammar, biblical exegesis,[73] Hebrew translation (Fox Fables called *Mishlei Shuʿalim*), ethics and science (he paraphrased Adelard of Bath's *Questiones Naturales*, wrote a book on Physics and Philosophy, and translated a lapidarium into Hebrew).[74] Born to an aged Berechiah,[75] Elijah was arguably a talented professional scribe and a learned scholar in his own right.

Critical Editions of Masoretic Notes

It has been demonstrated elsewhere that there are many factors preventing the production of a critical edition of the Hebrew Bible.[76] As such editions concentrate on the consonantal biblical text, the notes compiled in the Masorah are generally not in the focus of critical editions.[77]

Six major biblical editions include an edited Masorah. Adonyah's edition of the *Biblia Rabbinica* (Venice: Bomberg, 1524–1525) was the first of its kind to provide a consonantal text and a Masoretic apparatus (MP, MM and MF), which became a *textus receptus*.[78] The second edition was the *Biblia Hebraica Stuttgartensia* (BHS), where the consonantal text of the Leningrad Codex (hereafter L) is edited and where G. Weil provides a "fully corrected and normalized realization of the Masorah", which means a clear reconstruction.[79] The third one was the *Biblia Hebraica Quinta* (BHQ): contrary to the BHS, it reproduces the *Masora Parva* and *Magna* of L, but without providing any critical apparatus.[80] This diplomatic edition recognizes that L's Masoretic notes have their "deficiencies" while nevertheless refusing to correct them.[81] The fourth one was the *Hebrew University Bible*, which provides a descriptive edition. It includes the biblical text of the Aleppo Codex (or what remains of it) with four apparatuses, bearing witness to the diversity of the biblical text, and a Masorah without an apparatus which is comprised of the MP and MM of the Aleppo Codex.[82] The fifth, and probably the finest, is the Cairo Prophets' Codex edition.[83] This edition presents the MP alongside the biblical text (*rafim* included), and includes separate volumes with the MM, the *hapax legomena* and an analytical index on the MP.[84] In addition, D. Lyons has published a facsimile critical edition of the cumulative Masorah in the same codex.[85] Lastly, the sixth one is the M1's edition, which only includes the *lemmas* (unvocalized and unaccented) and their Masoretic notes (MP/MM).[86] The critical notes to this edition only call attention to the text's most significant deviations from the eastern Tiberian manuscripts. However, there are very few such differences, as M1 is considered to be a good representative of the standard Tiberian Masorah.

Within a field of research where many late medieval manuscripts still remain unedited, the construction of critical apparatuses may contribute "to bear out our conclusions pertaining to the study of the Bible text".[87] That is why a complete edition of the vocalized consonantal biblical text of Vat. Ebr. 14 (Pentateuch, Five Scrolls, Haftarot, i.e. 292 folios), together with its vocalized Targum[88] and all its Masoretic notes, as well as a critical apparatus, was originally planned. Unfortunately, however, it was not possible to undertake the vast amount of work this would have required in the time allotted to this project. As a result, this book only provides an edition of the micrographical Masorah found in thirteen folios from the Book of Exodus. I shall publish the rest of the manuscript in the future.

Structure of the Edition

I have chosen to focus this edition on all the folios from the Book of Exodus that include at least one figurative Masorah (13 folios). My main reason for focusing my philological analysis on the Masoretic notes to Exodus which are found in Vat14, rather than on the Book of Genesis, where there are more cases of figurative Masorah, is that this offers the possibility of comparing Vat14 witrather than on the Book of Genesish three major eastern Tiberian codices (O, D, L), whereas Genesis would only allow a comparison with L. The selected folios always include a regular Masorah in the upper margin and a figurative Masorah in the lower margin. Instead of only editing the figurative parts of the Masorah, I chose to work on the folio as a whole, in order to understand the behavior of the scribe.[89] Another reason for this choice is that some regular Masoretic notes begin in the upper margin and continue in the lower margin, where the figurative section of the Masorah is located.

The fact that the Ashkenazic Masorah has not yet been fully studied and is not well understood makes it difficult to trace a potential Ashkenazic Masoretic tradition. Although Ashkhenazic Masoretic notes may have been copied from different sources than the consonantal texts, I consider them to belong to the same Ashkenazic Masoretic tradition and deal with both. This edition reduces the biblical text to a word (the *lemma*) and to the notes that accompany it. In other words, my critical apparatus focuses on both biblical lemmas and Masoretic notes, in order to see if they tally with each other. However, the eastern standard Tiberian sources remaining rather incomplete (L is the only very old complete Bible preserved with all its components), and it was only possible to compare the Masoretic notes from identical biblical passages.[90] Although I am in the process of testing and comparing the entirety of the notes in each manuscript, in this edition, I only focus on selected passages.

Finally, I chose to present the lemmas and their notes according to the order of the Hebrew verses rather than according to the order in which they appeared on the page.

Editorial Steps for Masoretic Micrographical Notes

Micrographical figurative Masorah have never been edited before, I devised a specific methodology inspired by the work of D. Halperin.[91] Here is the methodology I followed:

1. Identify the figurative Masorah located inside Vat14, which contains vast ornamental micrographic elements.

The resulting inventory shows that Vat14 includes 64 figurative micrographical elements and 11 simple drawings. The figurative Masorah are distributed as follows: 21 in Genesis, 12 in Exodus, 4 in Leviticus, 8 in Numbers, and 19 in Deuteronomy.[92]

2. Localize the lemma through the *circellus* (if available) and its relevant MP, or attribute each MP note to one lemma.

   While manuscripts O, D, L, M, V and R are consistent on this matter, the manuscripts of ha-Naqdan are less consistent, which can make it difficult to attribute the Masoretic notes to a lemma.

3. Transcribe the lemma and its MP.

   Because a MP note always originally refers to a lemma, I have decided to reproduce each lemma as it appears in Vat14.i.e., fully vocalized and fully accented (including the *circellus* and the *rafim,* even if these elements are rather inconsistent).[93]

4. Localize the relevant MM while deciphering and transcribing the textual elements of each figurative form.[94]

   As is generally the case, the MM is connected to a MP or a lemma from the central text. B contains some figurative forms; however, their location and text do not match those of Vat14 (see Appendix 3). There are a few smallscale instances of legible ornamental Masorah to be found in V. R offers some isolated figurative forms and an alphabetical Masorah (which forms the colophon) at the end.[95] L, O, and D do not contain ornamental or figurative forms in Exodus.[96] O (and to a lesser degree D) presents a regular cumulative Masorah in its margins, and the MM is confined to the lower margins.[97] M1 does have some ornamental and figurative Masorah, which according to E. Contreras-Martín, were used to elaborate the abundant Masoretic material.[98]

5. Mark each segment of a Masoretic list located inside a visual figurative form with arrows and captions (1, 2, 3, etc.) according to the biblical verse order.[99] The captions (I, II, III, etc.) refer to illegible or unidentified material.

Some figurative forms contain several notes on different lemmas, without following the order of the lemmas and the biblical text. In order to indicate this material construction, I have used arrows to highlight decipherable lists[100] and to show how to read the notes located inside the ornamental or figurative Masorah.[101]

6. Edit the lemma, the MP and the MM or textual elements using editorial software.[102] Each note in the MP or MM has been transcribed as it appears in the manuscript Vat14 and connected with the biblical term to which it belongs (the lemma). The MP or MM note generally begins with a short codified explanation of the Masoretic problem.[103] These parts are sometimes translated into English at the end of the section when they are complex. In the MM, the *simanim* have been systematically identified.
7. Compare the notes with those of other manuscripts or with other sources if the note is unknown.

Each lemma, MP or MM note was systematically compared with:

a) available Ben Asher eastern Tiberian sources on Exodus. G. Weil's edition of the *Masora Magna* was used to perform this task, as it was a guiding tool for identifying some of the Masoretic notes.

b) those found in other Ashkenazic manuscripts on Exodus. When there was no record in any of the manuscripts included in my apparatus of a note found in Vat14, I tried to identify it in the lists found in *Sefer Okhlah*,[104] Frensdoff's *Die Massora Magna*,[105] and Ginsburg’s edition of the Masorah.[106]

8. Edit the above-mentioned comparisons in the critical apparatus located in footnotes.*Circellus* and *rafim* variants are not reported in the critical apparatus. Neither are slight changes in the order or wording of the *simanim*. Each entry has three notes corresponding to the lemma in the central text of Vat14, its MP, and its MM. Some comments and translations are provided in the footnotes to each section.
9. Review and proofread the edition.

The Manuscripts of the Critical Apparatus

The philological perspective adopted in this edition explores the function of textualization in the figurative forms of Ashkenazic Masorah. The apparatus was built from a comparison between a few important eastern Tiberian Codices (MS Or. 4445, the Leningrad Codex, the Damascus Pentateuch, MS M1)[107] and the later Ashkenazic tradition, as represented by Vat14[108] especially, but also MS Or. Quart. 9[109] (the other manuscript copied by Elijah ha-Naqdan), MS Valmadonna 1[110] (the oldest Ashkenazic Bible with links to the same cultural area than the two I have just mentioned) and the MS Vat. Ebr. 482 (the second La Rochelle Bible). The Hebrew text of O, D and L was used in recent editions.[111] The Hebrew text of Vat. Ebr. 482 has only been used in G. B. Kennicott's purely consonantal edition at the end of the 18th century, while the Targum of Vat. Ebr. 14 was used by A. Berliner in 1884.[112] Although we are aware that these philological comparisons are based on remnant manuscripts which are most likely of a different nature (model codex, popular Bible, or liturgical Bible),[113] the variants that could emerge from these comparisons may help to differentiate them and build a typology of Bibles in a second phase of research.

A/ Standard Tiberian Sources: O, D, L and M

In terms of the eastern sources, I examined the four eastern codices that define the standard Tiberian tradition:[114] the Leningrad Codex, Cairo Codex,[115] Aleppo Codex,[116] and MS BL Or. 4445. Only two of these manuscripts display available folios on the Book of Exodus: the Leningrad Codex and Or. 4445. I had access to digitized images and facsimile editions of these manuscripts.[117] In addition to this corpus, I examined the Damascus Pentateuch (hereafter D)[118] as well as M1 of the Complutense University Library,[119] a Sephardic manuscript which is considered to be a good representative of the Ben Asher Tiberian tradition and was contemporary to Vat14.[120] Here is a brief description of each one of these eastern sources:

- *MS St. Petersburg, National Library, Evr I B19ª, from the first collection of Firkovitch [Leningrad Codex], (L)*

This is the most well-known and complete ancient manuscript of the Hebrew Bible.[121] It was copied in the East/Orient and its colophon is dated 1008/9. Contemporary biblical editions of the Bible (the BHS and BHQ, for example) are based on this manuscript. Recently, a complete description of this document was made available.[122] It is one of the most popular and widely-used biblical codices today, along with the Aleppo Codex.[123]

- *MS London, British Library, Or. 4445, (O)*

The manuscript is missing its original beginning and ending, as well as a few isolated folios.[124] Only the text from Gen 39:20 to Deut 1:33 has been preserved. Its Oriental script suggests it may have been written in Persia in the 9th or 10th century. According to Aron Dotan, the scribe was Nissi ben Daniel ha-Cohen.[125] The codex contains well-known annnotations quoting a living R. Ben Asher ("*melamed ha-gadol Ben Asher*") who has been identified as Aaron Ben Asher.[126] The dates of the consonantal text and one of the Masoretic apparatuses are currently being debated. Some scholars agree with D. Ginsburg that the consonantal text could predate the 10th century[127] while its Masorah could have been written a century later, at the time of Aaron ben Asher.[128] However, following in the footsteps of P. Kahle and I. Yeivin, Dotan argues that the annotations mentioning Ben Asher's name postdate the Masorah. This unedited codex allows us to "peep into the early stages of Masoretic practice"[129] and 20% of its

Masoretic notes are from the school of Ben Naftali.[130] There are a few sample studies of this manuscript[131] and an edition is being planned.[132] It is used in the BHQ (as M^{B}) for variants of the consonantal text.

- *MS Jerusalem, JNUL 2405702 [or MS Sassoon 507, called the Damascus Pentateuch], (D)*

According to M. Beit-Arié,[133] it dates from the 10th century. I. Yevin established a comparison between the Masorahs found in D and the Aleppo Codex, and this led him to suggest that some of D's Masoretic notes were vocalized and accentuated according to the Babylonian system.[134] This unedited manuscript is quoted in the BHQ's apparatus (as M^{S5}) and remains of great interest.[135] Although O and D have not been edited as such, they were used along with L to prepare the edition of the BHS (especially its Masorah), even if there is no clear mention of these manuscripts in this edition.[136]

- *MS Madrid, Complutense University Library, 118-Z-42 [M1], (M)*

M is kept at the Library of the Complutense University of Madrid. This Sephardic Hebrew manuscript from the second half of the 13th century is generally attributed to the Toledo School. Several codicological descriptions are available, but its origins remain unclear.[137] The codex was the property of Cardinal Francisco Ximenes de Cisneros and was used to prepare the *Complutensian Polyglot Bible* printed in 1520. The BHQ refers to it as M^{M1} in its apparatus. Spanish scholars are currently editing its entire Masorah.[138]

B/ Ashkenazic Sources Compared with Vat14: V, R and B

The three Ashkenazic manuscripts to be compared with Vat14 in the critical apparatus are the MSS Or. Quart. 9 (B), Valmadonna 1 (V) and the Vat. Ebr. 482 (R). The reader will find a detailed description of Vat14 in the Appendix.[139] Here is a brief description of all the manuscripts used in the critical apparatus:

-

MS London, Valmadonna Trust 1, (V)

The oldest Ashkenazic manuscript included in the critical apparatus is the MS London, Valmadonna Trust 1. This important manuscript is the oldest Bible identified as coming from northern Europe and Ashkenaz.[140] It was produced in 1189, either in England or in Normandy.[141] Like Vat14, this very large parchment manuscript[142] is comprised of a Pentateuch with the Aramaic translation following the Hebrew verse by verse and Masoretic notes (MP and MM). It has sustained severe damage, and the text has been only partially preserved and is sometimes illegible.[143] The upper margin of the manuscript was trimmed, and some lines of the *Masora Magna* have been lost as a result: however, it seems that these Masoretic notes were reduced to one or two lines of text, instead of spreading over two or three lines as in other manuscripts.[144] Despite the paleographical and codicological importance of this manuscript, which contains the first traces of the biblical tradition in northern Europe, its Masorah has not yet been edited or studied.

- *MS Vatican, BAV, Vat. Ebr. 482, (R)*

This manuscript is a very large parchment codex, which contains the Pentateuch with the Targum in its external margins, the Prophets, and the Hagiographa, including in each case their vocalization, accentuation and Masorah.[145] Hayim ben Isaac copied it in La Rochelle in 1216,[146] according to a later Latin annotation which mentions the Jewish year 975.[147] The same scribe had already completed another manuscript.the MS Vatican, BAV, Vat. Ebr. 468.for his master Solomon ben Joseph ha-Kohen on the 6th of Tishri 4976 [1215] in La Rochelle.[148] Unlike Vat. Ebr. 468, Vat. Ebr. 482 was not lavishly decorated by a later hand, and its Masorah remains legible.

- *MS Berlin, Staatsbibliothek, Or. Quart. 9, (B)*

B is very closely related to Vat14 from a codicological and paleographical point of view,[149] as both were written by the scribe. B is a very small parchment Bible,[150] copied by Elijah ha-Naqdan in Rouen (RDWM) in 1233. It contains the Pentateuch, Five Scrolls and Haftarot, accompanied by the Targum.[151] Some of the figurative forms in the manuscript are very small. There are 12 such minute designs in Genesis and 16 in Deuteronomy. According to Isaac ben Moses of Vienna , their small size demonstrated the copyist's great level of skill, since small penmanship was prized as elegant and refined.[123] The paleographical features match Vat14, but not the philological contents, which seem to have been copied from other sources.[124]

Expected Results

The comparison of Vat14 with L, O, D, M and with V, R and B will provide evidence for the following assumptions: a) standard or Ben Asher Tiberian sources had a great influence on the Ashkenazic Masorah of Elijah ha-Naqdan. Even if they had been transcribed in micrographic forms, most of the notes from Vat14 can be found in the oldest eastern Tiberian sources and b), the figurative Ashkhenazic Masorah does not systematically create an impediment to the transmission of philological knowledge.

This edition does not attempt to provide final conclusions on Ashkhenazic Masoretic traditions. What it does, however, is to lay the foundations for examining the role that a previously overlooked body of evidence played in the philological transmission of the Masorah in northern Europe, while also providing new interpretations for the material presence of figurative Masorah in Ashkenazic codices.

Edition

Editorial Rules

Sigla used in the critical apparatus:

=	the same symbol (or one with a similar meaning) is found in one or more of the other manuscripts of the apparatus[152]
<	not found in O, D, L, M, V, R or B
~	variant reading in another manuscript
Ø	no Masoretic note
[…]	missing letter, partially decipherable or reconstituted
[[…]]	missing text
[?]	unidentified letter or word
{…}	additional or repeated word
(…)	Biblical verses
|	this graphic symbol separates the different elements in the data found in the critical apparatus.
|	additional word inside a Masoretic list
*	a second hand has rewritten the words or the vocalization
[א]	truncated Hebrew letter or graphic sign on a Hebrew letter
(xxx)	commentary inside the apparatus
ייי	Sigla for the Tetragrammaton

Abbreviations:

Manuscripts

B	MS Staatsbibliothek zu Berlin, Or. Quart. 9
D	Damascus Pentateuch, MS National Library of Israel (former JNUL), Jerusalem, Hebr. Quart. 5702
L	Leningrad Codex, MS St. Petersburg, National Library, Evr I B19a
M	MS Complutense University

	Library of Madrid, 118-Z-42
O	MS British Library, Or. 4445
R	MS Vatican Library, Vat. ebr. 482
Vat14	MS Vatican Library, Vat. ebr. 14
V	MS London, Valmadonna Trust, 1

Others

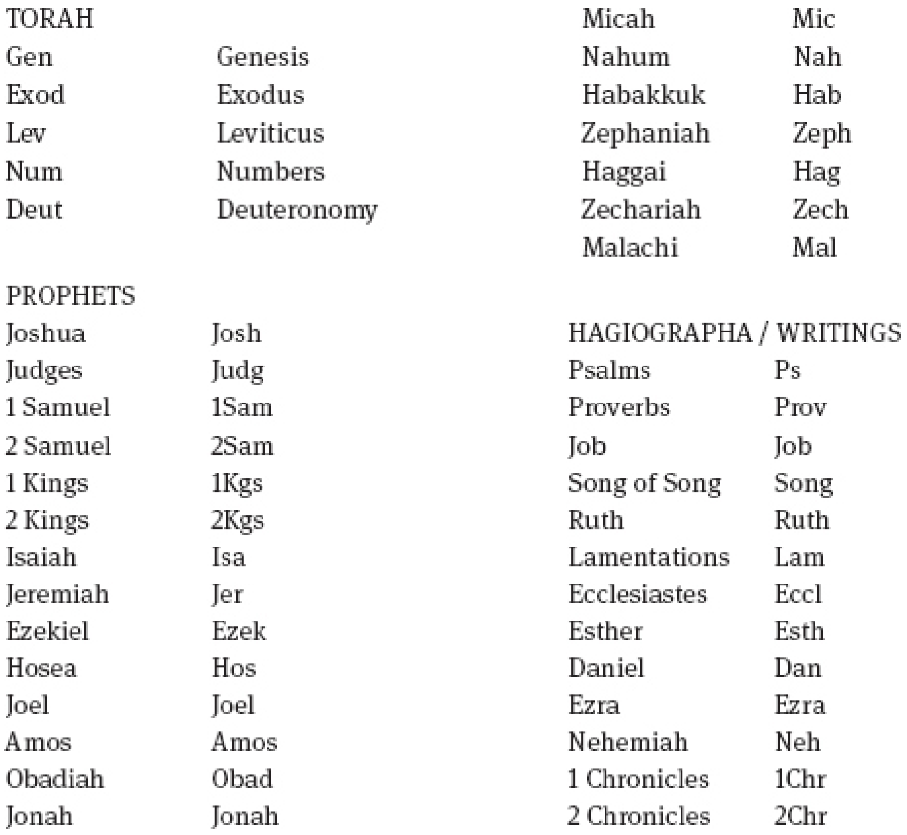
BHQ	*Biblia Hebraica Quinta*
BHS	*Biblia Hebraica Stuttgartensia*
CM	Cumulative Masorah (CMu, CMl or CMfig, see below)

Frensdorff [a number] see Frensdorff 1864

MF	*Masora Finalis*
MM	*Masora Magna*
MMu	*Masora Magna* in the upper margin
MMl	*Masora Magna* in the lower margin
MMor	*Masora Magna* in an ornamental (non-representational) element[153]
MMfig	*Masora Magna* written in a figurative (representational) element[154]
MP	*Masora Parva*
PMH	Pentateuch, Megillot (Five Scrolls), Haftarot Bible

Weil [a number] see the numbered list in Weil 1971

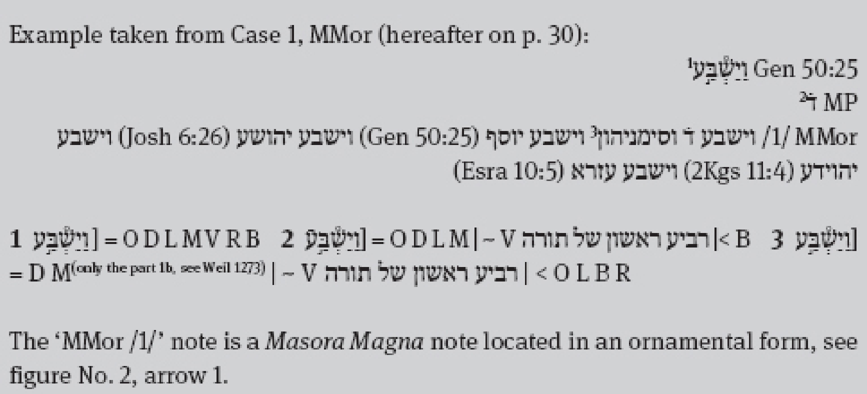
Biblical Books[155]



TORAH	
Gen	Genesis
Exod	Exodus
Lev	Leviticus
Num	Numbers
Deut	Deuteronomy
PROPHETS	
Joshua	Josh
Judges	Judg
1 Samuel	1Sam
2 Samuel	2Sam
1 Kings	1Kgs
2 Kings	2Kgs
Isaiah	Isa
Jeremiah	Jer
Ezekiel	Ezek
Hosea	Hos
Joel	Joel
Amos	Amos
Obadiah	Obad
Jonah	Jonah
Micah	Mic
Nahum	Nah
Habakkuk	Hab
Zephaniah	Zeph
Haggai	Hag
Zechariah	Zech
Malachi	Mal
HAGIOGRAPHA / WRITINGS	
Psalms	Ps
Proverbs	Prov
Job	Job
Song of Song	Song
Ruth	Ruth
Lamentations	Lam
Ecclesiastes	Eccl
Esther	Esth
Daniel	Dan
Ezra	Ezra
Nehemiah	Neh
1 Chronicles	1Chr
2 Chronicles	2Chr

Important Remarks to the Reader

1. For the reasons outlined above,[156] this edition examines all the Masoretic notes (MP and MM) in each folio, whether or not they are located inside a figurative form. I distinguish between Masoretic notes found in figurative and ornamental forms using the following abbreviations: ‘MMfig’ and ‘MMor’ (see the abbreviations below) plus a number (such as /1/, /2/, etc.).



Example taken from Case 1, MMor (hereafter on p. 30):

Gen 50:25 וַיַּשְׁבַּ֣ע[1]

MP ד̇[2]

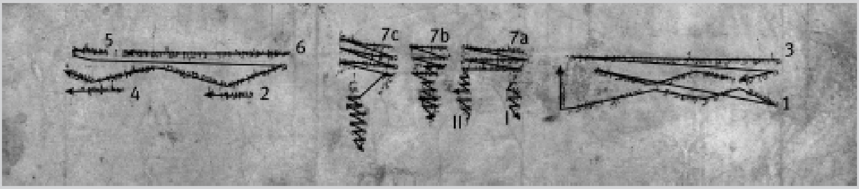
MMor /1/ וישבע ד̇ וסימניהון[3] וישבע יוסף (Gen 50:25) וישבע יהושע (Josh 6:26) וישבע יהוידע (2Kgs 11:4) וישבע עזרא (Esra 10:5)

1 וַיַּשְׁבַּ֣ע] = O D L M V R B 2 וַיַּשְׁבַּ֗ע] = O D L M | ~ V רביע ראשון של תורה | < B 3 וַיַּשְׁבַּ֣ע] = D M(only the part 1b, see Weil 1273) | ~ V רביע ראשון של תורה | < O L B R

The ‘MMor /1/’ note is a *Masora Magna* note located in an ornamental form, see figure No. 2, arrow 1.

2. In each figure, the Arabic numbers (1, 2, 3) juxtaposed to the arrows correspond to the numbers indicated in the edition after MMfig or MMor (MMfig /1/, /2/, /3/, etc.) Roman numbers (I, II, III) correspond to non-Masoretic notes edited at the end of the section (see the section ‘Other Texts’).

Example taken from Case 1, figure 1:



The ‘MMor /1/’ in the previous example is located in figure 1 (reproduced above), arrow 1.

The arrows 7a, 7b, 7c in this figure are related to the MMfig /7a/, /7b/, /7c/ in the edition.

3. Within the edition, the references to a footnote in Arabic numerals (1, 2, 3) correspond to the critical apparatus which is located directly under each case.

4. Within the edition, the references to a footnote in Roman numerals (i, ii, iii) correspond to comments located at the bottom of the page.
5. If a MP note has no MM, or if a MM note has no MP, the other manuscripts are mentioned in the apparatus. The apparatus always shows whether the missing note is present in other manuscripts.[157]
6. The critical apparatus lists the manuscripts in geo-chronological order (O, D, L, and M for the standard Tiberian Masorah / V, R and B for the Ashkenazic Tradition)

Case 1: f. 63v, Genesis 50:21–Exodus 1:10

Alphabetical Masorah (Hazaq)

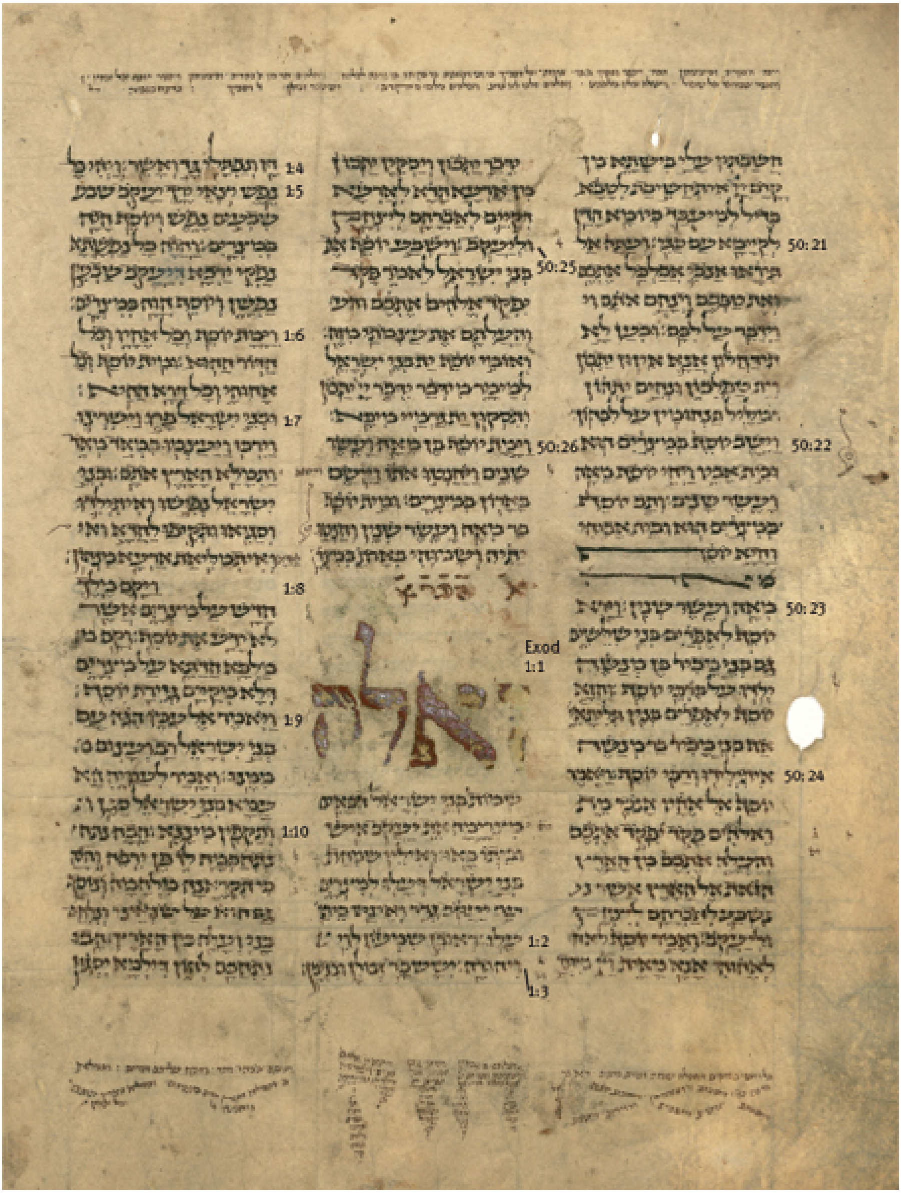

50:21
50:22
50:23
50:24
50:25
50:26
Exod 1:1
1:2
1:3
1:4
1:5
1:6
1:7
1:8
1:9
1:10

Plate 1: MS BAV, Vat. Ebr. 14, f. 63v © 2014 Biblioteca Apostolica Vaticana

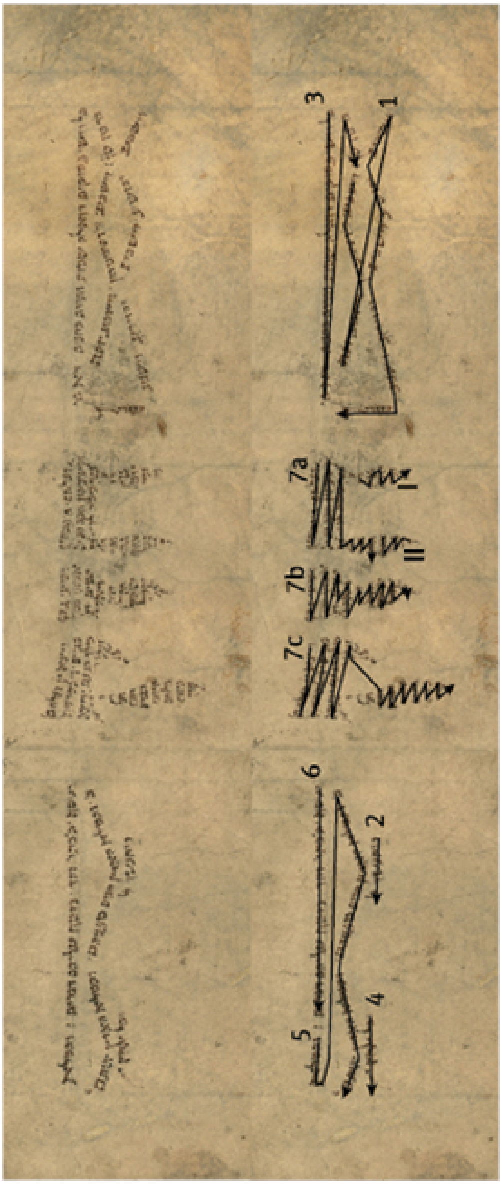

3
1
7a
I
II
7b
7c
6
2
4
5

Figure 1: Case 1, lower margin with captions

Masoretic notes on Genesis 50:21–Exodus 1:10[158]

GENESIS

Gen 50:23 בִּרְ֣כֵּי[1]
MP לֹ֗[2]
MM Ø[3]

1 בִּרְ֣כֵּי] = O D L M V R | ~ B בִּרְכֵּ֣י **2** בִּרְ֣כֵּי] ~ M כל לשון ברכי דגשין בֹמֹבֹ רפיין הוא ברך ברכוהי על ברכי כל דגש B | ~ V כל לישו֗ דשג | < O D L R B **3** בִּרְ֣כֵּי] Ø O D L M V R | B כרעו על ברכיהם ברבֹ רפֹ על ברכוה על ברכיהם

Gen 50:24 וֵֽאלֹהִ֗ים[4]
MP הֹ֗[5]
MMu ואלהים חד מן הֹ בקריה וסימניהון[6] ויאמר יוסף אל אחיו (Gen 50:24) ויאמר שמואל אל שאול (1Sam 28:15) וישלח אליו מלאכים (2Chr 35:21) ואלהים זולתי לא תדע (Hos 13:4) ואלהים מלכי מקדם (Ps 74:12)

4 וֵֽאלֹהִ֗ים] = O M R | ~ L D V וֵֽאלֹהִ֗ים | B וֵֽאֱלֹהִ֗ים **5** וֵֽאלֹהִ֗ים] = O D L M R | < V B **6** וֵֽאלֹהִ֗ים] = L D(without חד מן הֹ בקריה, see Weil 371) M R | < O V B

Gen 50:24 פָּקֹ֤ד יִפְקֹ֨ד[7]
MP גֹ דסֹ[8]
MM Ø[9]

7 פָּקֹ֤ד יִפְקֹ֨ד] ~ O D L M V R B פָּקֹ֤ד יִפְקֹ֥ד **8** פָּקֹ֤ד יִפְקֹ֨ד] ~ M(only on פקד) הֹ חסֹ בליש | L R(only on פקד) הֹ | D(only on פקד) הֹ וחסֹ | < O V B **9** פָּקֹ֤ד יִפְקֹ֨ד] Ø O L V R B | ~ M D R (on פקד only, see Fernández Tejero 2004, 359)

Gen 50:25 וַיַּשְׁבַּ֥ע[10]
MP דֹ֗[11]
MMor /1/ וישבע דֹ וסימניהון[12] וישבע יוסף (Gen 50:25) וישבע יהושע (Josh 6:26) וישבע יהוידע (2Kgs 11:4) וישבע עזרא (Esra 10:5)

10 וַיַּשְׁבַּ֥ע] = O D L M V R B **11** וַיַּשְׁבַּ֥ע] = O D L M | ~ V רביע ראשון של תורה | < B **12** וַיַּשְׁבַּ֥ע] = D M(only the part 1b, see Weil 1273) | ~ V רביע ראשון של תורה | < O L B R

Gen 50:26 וַיַּֽחַנְט֣וּ[13]
MP לֹ֗[14]
MMor /2/ ויחנטו לֹ֗[15]

13 וַיַּֽחַנְט֣וּ] = O D L M V R B **14** וַיַּֽחַנְט֣וּ] D L V R בֹ | < O B M **15** וַיַּֽחַנְט֣וּ] B בֹ הרפאים | < O L V M R

Gen 50:26 וַיִּ֥ישֶׂם[16i]
MP ויישם קֹ[17ii]
MM Ø[18]

16 וַיִּ֥ישֶׂם] = V B | ~ O D L R וַיִּישֶׂם **17** וַיִּ֥ישֶׂם] = V B | ~ L לֹ ומלֹ | D M R לֹ | < O **18** וַיִּ֥ישֶׂם] Ø O D L M V R B

[*Masora Finalis*]

MMor /3/ כל֯ רישי֯ פסוקים דואל֯ה שמות ותורת כהנים לא {בר} בר מן טו״[19]

סכום של֯ ספר M | סכום של֯ ספר אלף֯ תקל״ד L D | פד֯ סכום הפסוקים של֯ ספר אל״ף ל״ד O | B = **19**
סכום פסוקי V | אלף֯ תקל״ד וסימן אך֯ לד֯ וחצי ועל֯ חרבן תחיה ופרשותיו מ֯ב֯ וסדריו ארבעים ושלשה
ספר בראשית ארבע מאות ושל֯שים וארבע וסימנהון אך֯ לד֯ וחציו ועל֯ החרבן תחיה פד֯ חל֯ק ופרשיותיו
סכום פסוקי דספרא אלף֯ וחמש מאות ושל֯שים וארבעה וסימן אך֯ לד֯ וחציו ועל֯ חרבן R | יב֯ וסדריו מ֯ג֯
תחיה ופרשיותיו יב֯ וסדריו מ֯ג֯

***

EXODUS

Exod 1:1 מִּצְרָ֫יְמָה[1]
MP כֹּ̇חֹ̇[2]
MM Ø[3]

1 מִּצְרָ֫יְמָה] = O D L M V R B **2** מִּצְרָ֫יְמָה] = O D L M R B | < V **3** מִּצְרָ֫יְמָה] Ø O D L M V R B

Exod 1:3 יִשָּׂשכָ֖ר זְבוּלֻ̇ן[4]

MP ל̇ דס̇[5]
MMu יששכר זבולן ל̇ דסמיך[6]

4 יִשָּׂשכָ֖ר זְבוּלֻ̇ן] = O D B | ~ L V R M יִשָּׂשכֶר זְבוּלֻן **5** יִשָּׂשכָ֖ר זְבוּלֻ̇ן] ~ L D R ל̇ | ~ V יד̇ פסוק בתור̇
מן ד̇ מילין | < O B M **6** יִשָּׂשכָ֖ר זְבוּלֻ̇ן] ~ B ל̇ | < O D L M [V?] R

Exod 1:6 וְכָ̇ל אֶחָ֑יו[7]
MP Ø[8]
MMor /4/ וכל̇ אחיו [ל̇][9]

7 וְכָ̇ל אֶחָ֑יו] = R | ~ O D L V B M וְכָל אֲחָיו **8** וְכָ̇ל אֶחָ֑יו] Ø L V M R | O D B ל̇ **9** וְכָ̇ל אֶחָ֑יו] < O
D L M V B

Exod 1:7 וַתִּמָּלֵ֥א[10]
MP ב̇[11]
MMor /5/ ותמלא ב̇[12] ותמלא הארץ חמס [i] מפניהם[iii] (Gen 6:11) ותמלא הארץ אותם
(Exod 1:7)

10 וַתִּמָּלֵ֥א] = O D L M V R | ~ B וַתִּמָּלֵא **11** וַתִּמָּלֵ֥א] = R | < O D L M V B **12** וַתִּמָּלֵ֥א] <
O D L M V B R

Exod 1:10 נִֽתְחַכְּמָ֖ה[14]
MP ל̇[15]
MMu נתחכמה ל̇[16]

14 נִֽתְחַכְּמָ֖ה] = O D L M V R | ~ B נִתְחַכְּמָה **16** נִֽתְחַכְּמָ֖ה] = D M V R | < O L B **16** נִֽתְחַכְּמָ֖ה]
< O D L V B M R

Exod 1:10 יִרְבֶּ֗ה[17]
MP Ø[18]
MMu ירבה ה̇ בקריה וסימניהון[19] הבה (Exod 1:10) יענו (Exod 1:12) ובקרך ב̇ בו (Deut 8:13)
ברכות (Prov 29:16) וכל דסמיך כי וכי דכוותיה בר מן חד כי יַרבה לסלוח (Isa 55:7)

17 יִרְבֶּ֗ה] = O D L V R B M **18** יִרְבֶּ֗ה] O B V R ה̇ | L D ה̇ וכל כי דכות̇ ב̇ מ̇ א | M ה̇ וכל כי וכי
כות̇ **19** יִרְבֶּ֗ה] = O L | ~ V (Weil 372) | < D M R B

Exod 1:10 וְנוֹסַף[20]
MP בׄ[21]
MMor /6/ ונוסף בׄ בתו[22]^{iv} וחד נוסף עליהם דברים (Jer 36:32)

20 וְנוֹסַף] = O D L M V R B **21** וְנוֹסַף] = V | ~ D גׄ בׄ ואׄ | < O L M R B **22** וְנוֹסַף] = D$^{(Weil 3601)}$ | < O L M V B R

Exod 1:10 וְנִלְחַם[23]
MP Ø[24]
MMfig /7a/ ונלחם הׄ פתחין וסימניהון[25] הבה {נת} נתחכמה לו (Exod 1:10) {ווהיינו גם} /7b/
והיינו גם אנחנו ככל הגוים (1Sam 8:20) ויא[מר] דוד אל שאול אל י[פל] (1Sam 17:32) /7c/
ויצא ייי ונלחם בגוים (Zech 14:3) ויתמרמר מלך הנגב ויצא ונלׄ (Dan 11:11) {ונלחם בגוים כיום
הלחמו ביום קרב (Zech 14:3)}

23 וְנִלְחַם] = O D L M V R B **24** וְנִלְחַם] Ø O D B | ~ L הׄ | M הׄ פתׄחׄ | V R הַׄ **25** וְנִלְחַם] = D L V M R$^{(Weil 373)}$ < O B

***

Other Texts

Illegible parts: I, II (in the MMfig. 7a, fig. 1).
Uncertain signs (reading mark?):

קׄ^{iv}?

Case 2: f. 67bisr, Exodus 5:4–5:15

Two stars (Moshe / Aharon), Key of David’s house

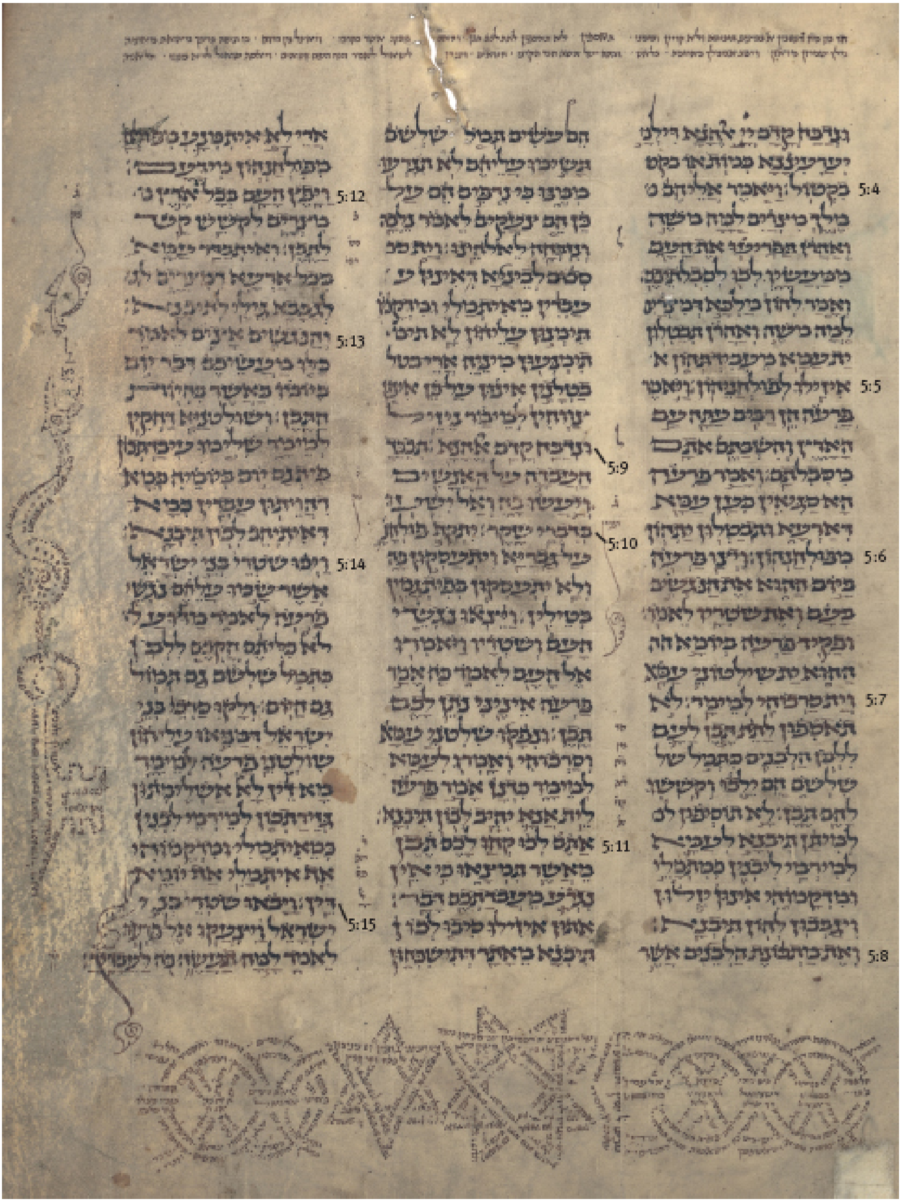

5:4
5:5
5:6
5:7
5:8
5:9
5:10
5:11
5:12
5:13
5:14
5:15

Plate 2: MS BAV, Vat. Ebr. 14, f. 67bisr © 2014 Biblioteca Apostolica Vaticana

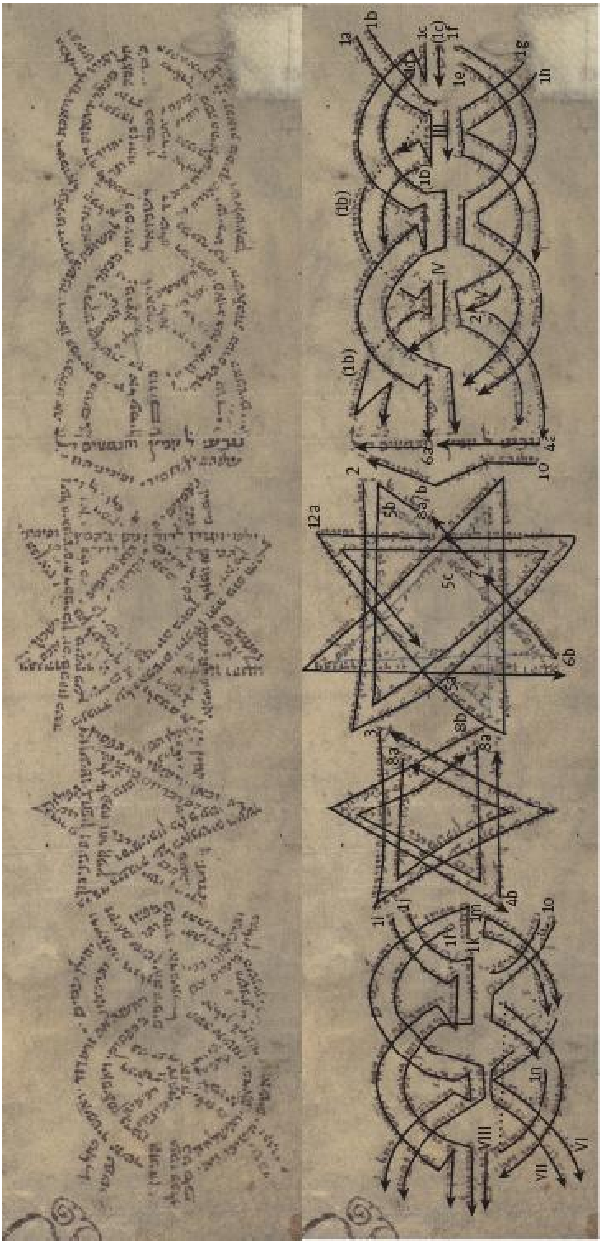

1a
1b
1c
(1c)
1f
1e
1d
1g
1h
III
(1b)
(1b)
IV
V
2
(1b)
4c
6a
10
2
5b
8a/b
12a
5c
7
6b
5a
3
8a
8b
8a
4b
1i
1j
1k
1l
1m
1o
1n
VIII
VII
VI

Figure 2a: Case 2, lower margin with captions

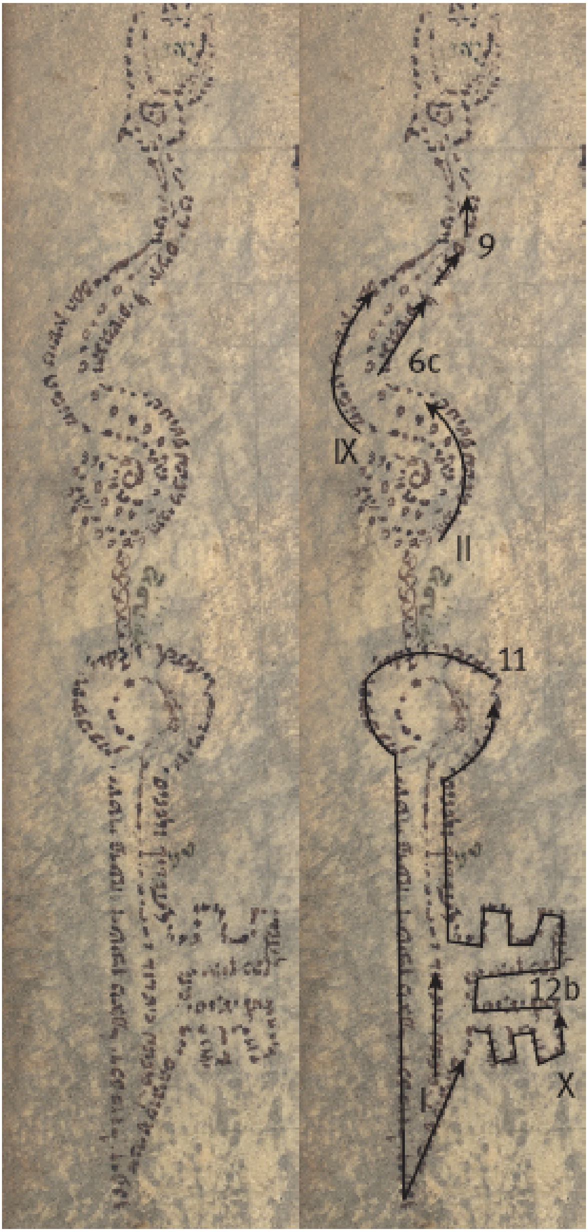

9
6c
IX
II
11
12b
I
X

Figure 2b: Case 2, external margin with captions

Masoretic notes on Exodus 5:4–5:16[164]

Exod 5:4 תַּפְרִיעֻו[1]
MP ל֗[2]
MM Ø[3]

1 תַּפְרִיעֻו] = O D L M V R B 2 תַּפְרִיעֻו] = O D V | ~ L M R ל֗ ומל֗ | < B 3 תַּפְרִיעֻו] Ø O D L M V R B

Exod 5:5 וְהִשְׁבַּתֶּם֯[4]
MP ל֗[5]
MM Ø[6]

4 וְהִשְׁבַּתֶּם֯]= O D L M V R B 5 וְהִשְׁבַּתֶּם֯] = O D R | < L M V B 6 וְחִשבַּתֶּם֯] Ø O D L M V R B

Exod 5:7 תַּאסִ֯פוּן[7]
MP חד מן מ֗ח לא קרי׳ א[8][ii]
MMu חד מן מ֗ח דנסבין א במצע תיבותא ולא קריין וסימני[9] תאספון לא תאספון לתת לכם[iii]
תבן (Exod 5:7) והאספסוף[iv] אשר בקרבו (Num 11:4) ויאצל מן הרוח (Num 11:25) כי
תשה ברעך משאת מאומה (Deut 24:10) מלך שמרון מראון (Josh 12:20) וישב אבימלך
בארומה (Judg 9:4) בלאט (Judg 4:21) ותקח יעל אשת חבר הקיני (Judg 4:17) חטאים ויגידו
לשאול למאר הנה העם חטאים (1Sam 14:33) ויאסף שאול לרא מפני (1Sam 18:29) חלאמה
(2Sam 10:17)
[Continuing in lower margin]
MMOr /1a/ הבאר ובניהו בן יהו׳ יהויד (2Sam 23:20) /1b/(Jer 51:9) {את רפאינו} רפאינו
את המים רפאתי ויצא אל מוצא המים (2Kgs 2:21) /1c/ {חלאמה ויגידו לדוד ויאסף דשמואל
(2Sam 10:17)} המלאכים ויהי לתשובת השנה (2Sam 11:1) ויראו המראים אל עבדיך
(2Sam 11:24) ב֗ בו (2Sam 11:24) /1d/ מבאר ויתאוה דוד ויאמר דשמואל (2Sam 23:15)
מבאר ויבקע שלשת הגבורים (2Sam 23:16) /1e/ בראדך בעת ההיא שלח בראדך '
שלח דמלכים (2Kgs 20:12) פארה הנה האדון ייי (Isa 10:33) /1f/ {הנה האדון ייי צבאות מסעף
פאורה במערצה (Isa 10:33)} השאטות בטרם תגלה (Ezek 16:57) /1g/ [שא]טך כי כה אמר
ייי אלהי׳ יען (Ezek 25:6) {הש} השאטים ולא יהיה עוד (Ezek 28:24) /1h/ [ונאש]אר ויהי

כהכות׳ ונאשאשין[v] (Ezek 9:8) /1i/ ורצאתי ויכלו את הימים (Ezek 43:27) ואענה את זרע דוד
(1Kgs 11:39) ואעשיר אשר קוניהן (Zech 11:5) /1j/ וקאם שאון ארבאל ב֗ בפסוק (Hos 10:14)
ואמאסדף[vi] נדמו עמי מבלי (Hos 4:6) /1k/ פארור מפניו יחילו עמים (Joel 2:6) דכאת אתה
דכאית כחלל (Ps 89:11) /1l/ {ותד} ותדכאונני עד אנה תוגיון נפשי (Job 19:2) /1m/ [למואל]
והתוד[ה] השנית {והתוד׳ השנית} (Neh 12:38) /1n/ בדאם ואשלחה אלין למאר (Neh 6:8)
נשים השיבו נא (Neh 5:11) /1o/ ותדכאונני {במ׳} במלין (Job 19:2) מאום אם תטה אשורי
(Job 31:7) [vii?]

7 תַּאסִ֯פוּן] ~ O D L M R B תאסִפּוּן | V תְאסִפּוּן 8 תַּאסִ֯פוּן] ~ O ל֗ | ~ B ל֗ כת֗ כן | ~ R ל֗ מל֗ | ~ M ל֗ כות כת֗ א ורפ֗א | ~ L ד֗ | ~ D ד֗ בת֗ 9 תַּאסִ֯פוּן] = O(see note vii) | ~ B תאספון ל֗ כת֗ כן | < L D M R

[10]צֹ֯עֲקִים Exod 5:8
[11]בֹ בתוֹ דמיֹ MP
[12]Ø MM

10 צֹ֯עֲקִים] = O L M R B | ~ D L V צֹעֲקִים **11** צֹ֯עֲקִים] ~ O R בֹ | L בֹ וחסֹ קול דמיֹ | D בֹ קוֹל דְמֵי | M בֹ בתורֹ קולֹ דמי אחיך ודין | < B V **12** צֹ֯עֲקִים] Ø O D L M V R B

[13]עַל הָ֯אֲנָשִׁים Exod 5:9
[14]הֹ בקֹ MP
MMfig /2/ על האנשים הֹ דסמיכין וסימניהון[15] תכבד העבודה על האנשים (Exod 5:9) וחבירו
[?] והיה ביום ההוא (Zeph 1:12/ Zeph 1:10) [ו]ילכו ויגידו לדו[י]ד (1Chr 19:5)[viii]

13 עַל הָ֯אֲנָשִׁים] = V B(?) | ~ O D L M R עַל־ **14** עַל הָ֯אֲנָשִׁים] ~ O D M V R הֹ | < L B **15** עַל הָ֯אֲנָשִׁים] = D V R (Weil 2347) | < O L M B

[16]וְיַ֯עֲשׂוּ Exod 5:9
[17]גֹ רפיין MP
MMfig /3/ ויעשו גֹ רפין וסימניהון[18] תכבד העבדה על האנשים וישו בה (Exod 5:9) יבאו
(Exod 35:10) ויעשו [בני] ישראל (Num 9:2) את הפסח (Num 9:2)

16 וְיַ֯עֲשׂוּ] = B | ~ D M V וְיַעֲשׂוּ־ | ~ O L R וְיַעֲשׂוּ־ **17** וְיַ֯עֲשׂוּ] = O M | ~ D V R גֹ | < L B **18** וְיַ֯עֲשׂוּ] = O M R (Weil 618) < L D B V

[19]אַתֶּ֯ם Exod 5:11
[20]דֹ רא פסֹ MP
[21]Ø MM

19 אַתֶּ֯ם] = O D L M V B | ~ R אַתֶּם **20** אַתֶּ֯ם] = O D L M(circellus without note) R | < V B **21** אַתֶּ֯ם] Ø O L M V | D R B אתם דֹ רא פסוק לכו קחו לכם אתם ראיתם אשר עשיתי אתם נצבים היום אתם עדי אום יהוה

[22]נִגְרָ֯ע Exod 5:11
[23]לֹ MP
MMfig-MMor /4a, 4b/ נגרע לֹ קמץ[24]

22 נִגְרָ֯ע] = O D L M V R B **23** נִגְרָ֯ע] = M V R | ~ O D לֹ | < L B **24** נִגְרָ֯ע] < O D L M V B R

[25]וַיָּ֯פֶץ Exod 5:12
[26]גֹ בקֹ MP
MMfig /5a, 5b, 5c/ {ויפ} ויפץ[27] גֹ {בקריה} בקריה (Exod 5:12) ״ {אתם} ויפץ [״] אתם
(Gen 11:8) אתם העם (1Sam 13:8)

25 וַיָּ֯פֶץ] = O D L M V R B **26** וַיָּ֯פֶץ] ~ O M V R גֹ | ~ D גֹ משם לקשש ויוחל | < L B **27** וַיָּ֯פֶץ] = B M | < O D L

[28]וְהַנֹּגְשִׂים Exod 5:13
[29]ל̊ MP
[30]ל̊ והנגשים /6a, 6b/ MMfig-MMo

28 וְהַנֹּגְשִׂים] = O D L M V R B **29** וְהַנֹּגְשִׂים] = R | < O D L M V B **30** וְהַנֹּגְשִׂים] < O D L M V R B

[31]אָצִּים Exod 5:13
[32]ל̊ MP
[33ix]ל̊ אצים /7/ MMfig

31 אָצִּים] = O D L M V R B **32** אָצִּים] = O D L M R | < V B **33** אָצִּים] < O D L M V R B

[33]כַּלּוּ Exod 5:13
[34]ל̊ וא̊ MP
(Exod 5:13) כלו ל̊ פתח וחד קמץ וסימניהון[35] כלו מעשיכם דבר יום ביומו /8a (twice)/ MMfig
(Ps 72:20) וא̊ כלו {תפ} תפילות דוד [בן] ישי /8b/

33 כַּלּוּ] = O D L M V R | ~ B כַּלֻּוּ **34** כַּלּוּ] = L D M V B | < O B **35** כַּלּוּ] < O D L V R B | ~ M(on 5:13, an alphabetical list of terms, the verses with כלו are listed)

[36]וַיֻּכּוּ Exod 5:14
[37][ל̊] ויכו /9/ MMfig= MP
[38]Ø MM

36 וַיֻּכּוּ] = O D L M V R | ~ B וַיֻּכֻּוּ **37** וַיֻּכּוּ] O L V R B ל̊ D ל̊ וחס̊ | < M **38** וַיֻּכּוּ] Ø O D L M V R B

[39]עֲלֵהֶם Exod 5:14
[40]Ø MP
[41x]עליהם יג̊ חסיר וסימניהון /10/ MMor

39 עֲלֵהֶם] = O D L M R | ~ V B עֲלֵיהֶם **40** עֲלֵהֶם] Ø V | D L B חסר [ו] יג̊ | O ל̊ בתו̊ | R M יג̊ חס̊ בתר̊ **41** עֲלֵהֶם] < O D L(but Weil 675) M V R B

[42]וַיִּצְעֲקוּ Exod 5:15
[43]Ø MP
ויצעקו ז̊ בקרי̊ וסימניהון[44] שטרי (Exod 5:15) [ו]פרעה (Exod 14:10) וישם /11/ MMfig
מאפל (Josh 24:7) רכב ברזל (Jgd 4:3) ויפנו (2Chr 13:14) ממצוקותיהם (Ps 107:6) [וחבירו
(Ps 107:28)]

42 וַיִּצְעֲקוּ] = O D L M V R B **43** וַיִּצְעֲקוּ] Ø B M | O D L V R ז̊ **44** וַיִּצְעֲקוּ] = L(Weil 402) M R | < O D B V

Exod 5:15 לָ֫מָּה תַעֲשֶׂה[45]
MP יד̇[46]
MM Ø[47]

45 לָ֫מָּה תַעֲשֶׂה] = O D L M R B | < V לָמָּה תעשֶׂה־ **46** לָ֫מָּה תַעֲשֶׂה] ~ O D L M R יד̇ [בזה] בטעם | V ד̇ בטע | < B **47** לָ֫מָּה תַעֲשֶׂה] Ø O D L V B R | M (Weil 3948)

Exod 5:16 נִתָּן[48]
MP [ג̇ קמצין[49]]
MMfig /12a/ נתן ג̇ קמץ וסימנ̇[xi][50] תבן אין נתן לעבדיך {ול̇} ולבנים אמרים לנו עשו (Exod 5:16)
לחמו נתן מימיו נאמנים הוא מרומים ישכון (Isa 33:16) ויתנהו ביד יי̇ אלהיו (2Chr 28:5) /12b/
{נתן ג̇ וסימנ̇ אין נתן {לעבד} לעבדיך ולבנים אומרים (Exod 5:16)}

48 נִתָּן] = O D L M V R | ~ B נִתַּן **49** נִתָּן] see f. 67bisv | ~ D M R ד̇ / דָ̇ | < O L V B **50** נִתָּן] ~ L D M R (Weil 403) | < O V B

***

Other Texts

Two captions (see fig. 2):

I מפתח בית דוד (Isa 22:22)
II הנני מפתח פתוחה (Zech 3:9)

Second hand (light brown ink):

מפתח

Unidentified material (in the ornamental form, see fig. 2):

III בכבר[?] ו
IV ייאמר אלהי׳[?]
V על חי׳[?]

Illegible material: VI, VII, VIII, IX, X (see fig. 2 and 3).

Case 3: f. 72v, Exodus 9:34–10:8

Locusts (Exod 10:4)

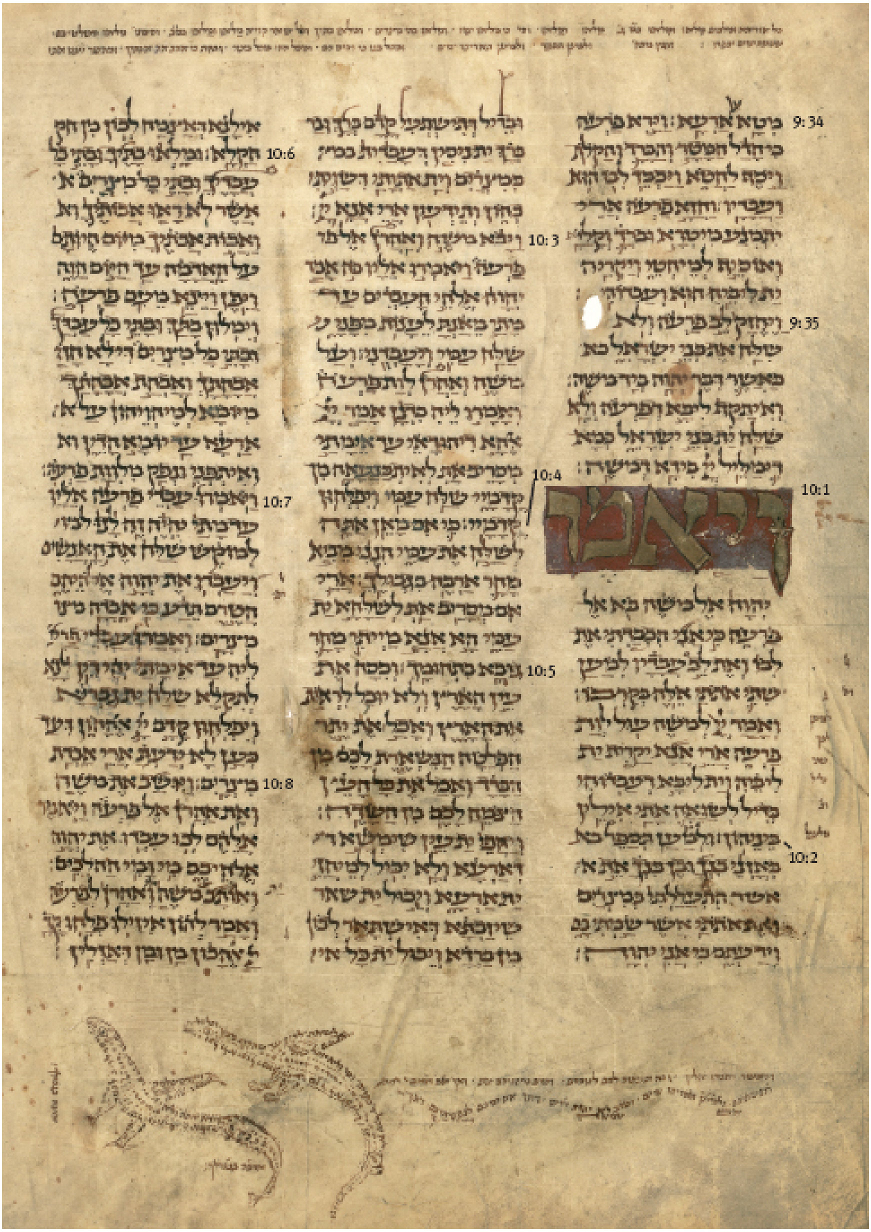

9:34
9:35
10:1
10:2
10:3
10:4
10:5
10:6
10:7
10:8

Plate 3: MS BAV, Vat. Ebr. 14, f. 72v © 2014 Biblioteca Apostolica Vaticana

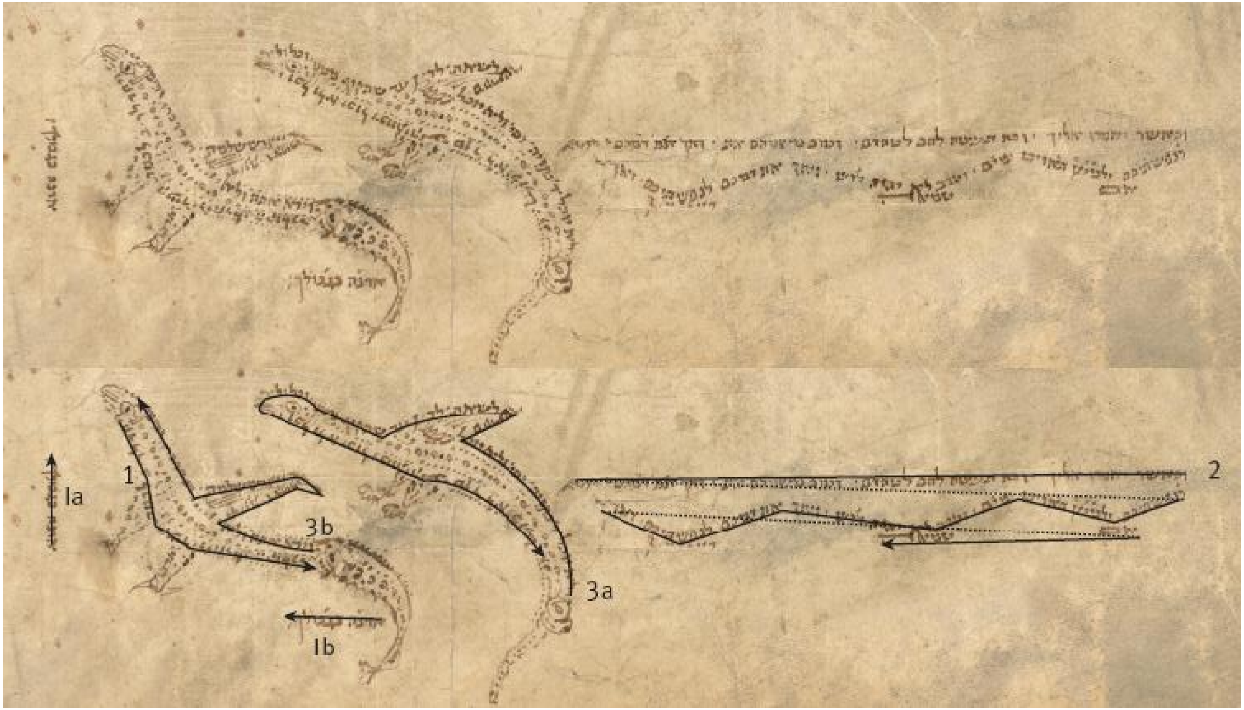

2
1
1a
3b
3a
1b

Figure 3: Case 3, lower margin and captions

Masoretic notes on Exodus 9:34–10:8[176]

Exod 9:33 [ויחדלו][i]
MMfig \1\ ויחדלו בׄ לבנת העיר (Gen 11:8) ויחדלו הקולות (Exod 9:33)[1]

1 ויחדלו] ~ L(as MP) בׄ לבנת העיר | ~ D (as MP) בׄ לבנות העיר | < O V R B

Exod 10:1 וְאֶת־לִבּ֙ עֲבָדָ֔יו[2ii]
MP לׄ וסׄ[3]
MM Ø[4]

2 וְאֶת־לִבּ֙ עֲבָדָ֔יו] = O D L R | ~ V B וְאֵת לֵב עֲבָדָיו **3** וְאֶת־לִבּ֙ עֲבָדָ֔יו] ~ D L R לׄ | < O V B **4** וְאֶת־לִבּ֙ עֲבָדָ֔יו] Ø D L V R B | ~O (see alphabetical list on ואת)

Exod 10:1 שְׁתַ֥י[5v]
MP גׄ[6iii] למען (Exod 10:1) לבך (Jer 31:21) שתי כליל (Isa 16:3) ובׄ מלעיל
MM [= MP][7]

5 שְׁתַ֥י] O D L V R | ~ B שְׁתִי **6** שְׁתַ֥י] = O L V R | ~ D גׄ בׄ מלעל וחד מלרע | ~ B בׄ חסׄ **7** שְׁתַ֥י] L R (Weil 433) | D שתי גׄ בׄ חסׄ וחד מלׄ בׄ מלעל וחד מלרע למען שתי אתתי שתי לבן למסלה שיתי כליל צלך | V [= D] שתי גׄ בׄ מלעיל וחד מלרע וסימניהון | < O B

Exod 10:02 וּלְמַ֫עַן[8]
MP Ø[9]
MMu זוגין מתח[לפין][10] ולמען תספר (Exod 10:2) ולמען תאריכו ימים (Deut 11:9) ומכל בני כי רבים הם [בנים] (1Chr 28:51) וכל החי מכל בשר (Gen 6:19) ותחת כי אהב את אבתיך (Deut 4:37) וכאשר יענו אתו (Exod 1:12)[iv]
[/Continuing in MMor /2]
MMor /2/ וכאשר יאמרו אליך (Ezek 37:18) וכה תעשה להם לטהרם (Num 8:7)[v] וטוב משניהם את (Eccl 4:3) ואך את דמכם לנפשתיכם (Gen 9:5) ולמען תאריכו ימים (Deut 11:9) וטוב לא יהיה לרש[ע] (Eccl 8:13) {ואך את דמכם לנפשתיכם} (Gen 9:5) ואך ׀ אם טמאה (Josh 22:19)

8 וּלְמַ֫עַן] = O D L V R B **9** וּלְמַ֫עַן] Ø V B | L R בׄ ראשׁ פסוקׄ | O וׄ מיחדׄ | D וׄ מיחדין וכל למען ולמען ולמען טׄ [בתורה] וסמנהון ספר שמי. תספר באזני. תאריך ימים. ייטב לך. **10** וּלְמַ֫עַן] ~ D דכות במׄ וׄ ולמען וׄ ומיחדין וסמנהון למען תספר | O יאריכן ימיך. ולמען נסתך. לׄא בצדקתך. תאריכו. ראשׁ פסוקׄ. באזני. ולמען תאריך ימים. ולמען יארכון ימיך. ולמען ספר שמי. ולמען הקים את תדבר. ולמען שמך תנחני. וכל למען ולמען בפסוקא כוותׄ[הון] בר מן וׄ בו ידעתיו למען למען דעת למען תינקו ואטמא אתם למען ולמען טׄ ולמען תספר באזני בנך. ולמען ספר שמי בבל הארץ. ולמען תאריך R | טבח טבח מאת יהוה. ימים על האדמה. לׄא בצדקתך. ולמען תאריכו ימים. ולמען שמך תנחני ותנהלני. ולמען דוד עבדי. וחברו. ולמען ירשלים. | < L V B

Exod 10:5 וְלֹא יוּכַל[11][vi]

MP Ø[12]

MMfig /3a/ לא יוכל ד בקריה[13] וסי ולא יוכל (Exod 10:5) מקדשו (Isa 16:12) לשאת
(Jer 44:22) לדין עד [עם] שתקיף ממנו (Eccl 6:10) וכל ולא יכול דכוותיה בר מן ד לא יכול
/3b/ ויראו (Gen 32:26) אתה ולא ידעת [אתה ידעת את דוד אבי כי לא יכול] (1Kgs 5:17)
ואחיהו (1Kgs 14:4) ויקדש שלמה דדוברי הימים (2Chr 7:7)

11 וְלֹא יוּכַל] ~ O D L V R B יוּכַל **12** וְלֹא יוּכַל] Ø R B | O D L ד (Weil 2268) **13** וְלֹא יוּכַל] ~ O
ולא יכול ד וסימנהון וכסה את עין הארץ. ולא יכול .''' עוד לשאת. והיה כי נראה מה שהיה כבר נקרא
| = V (but afterwards) | < D L R B

Exod 10:6 וּמָלְאוּ[14]

MP Ø[15]

MMu כל אוריתא ומלכים מְלאו ומְלאו בִמ ג מַלאו ומַלאו[16][vii] וסי כי מלאו ימי (Gen 29:21) ומלאו
בתי מצרים (Exod 8:17) ומלאו בתיך(Exod 10:6) וכל שאר קרייה מַלאו ומַלאו בִמבִ וסימני
מלאו השלטים (Jer 51:11) שבעת ימים יכפרו (Ezek 43:26)

14 וּמָלְאוּ] = O D L V R B **15** וּמָלְאוּ] Ø O L R B | D [ג בתו[רה | V ג בתו ראש פסוק **16** וּמָלְאוּ]
< O D L V R B

Exod 10:7 וְיַֽעַבְדוּ[17]

MP לׄ רפֿ[18]

MM Ø[19]

17 וְיַֽעַבְדוּ] = O D L V R B **18** וְיַֽעַבְדוּ] ~ O R D לׄ | ~ V (*circellus* without MP) | < L B **19** וְיַֽעַבְדוּ]
Ø D L V R B | O (in a list of *casus lēt*)

***

Other Texts

Captions:

Ia/Ib ארבה בגבולך (Exod 10:4)

Uncertain signs or words:

לְׄ[viii]

Case 4: f. 75v, Exodus 12:7–12:17

Unleavened bread, lintel, & burnt offering

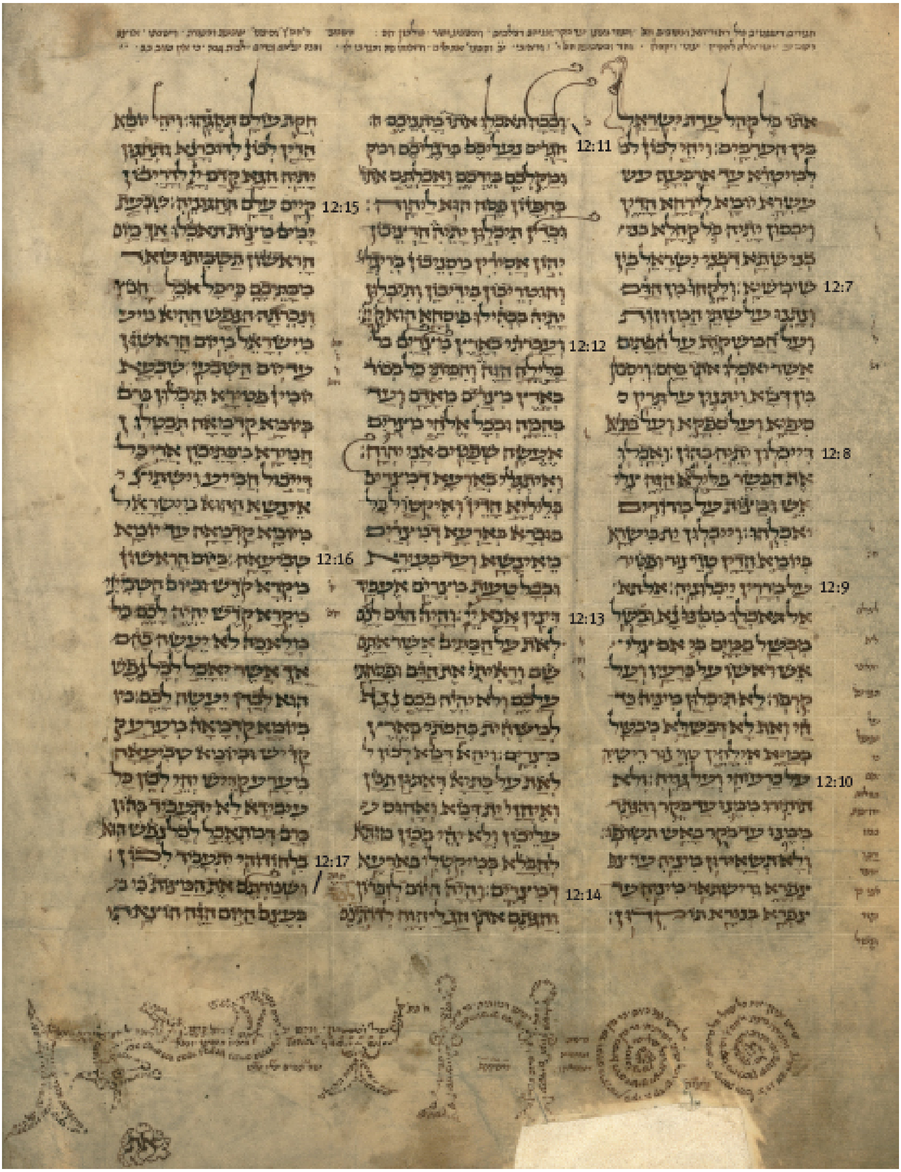

12:11
12:7
12:8
12:9
12:10
12:12
12:13
12:14
12:15
12:16
12:17

Plate 4: MS BAV, Vat. Ebr. 14, f. 75v © 2014 Biblioteca Apostolica Vaticana

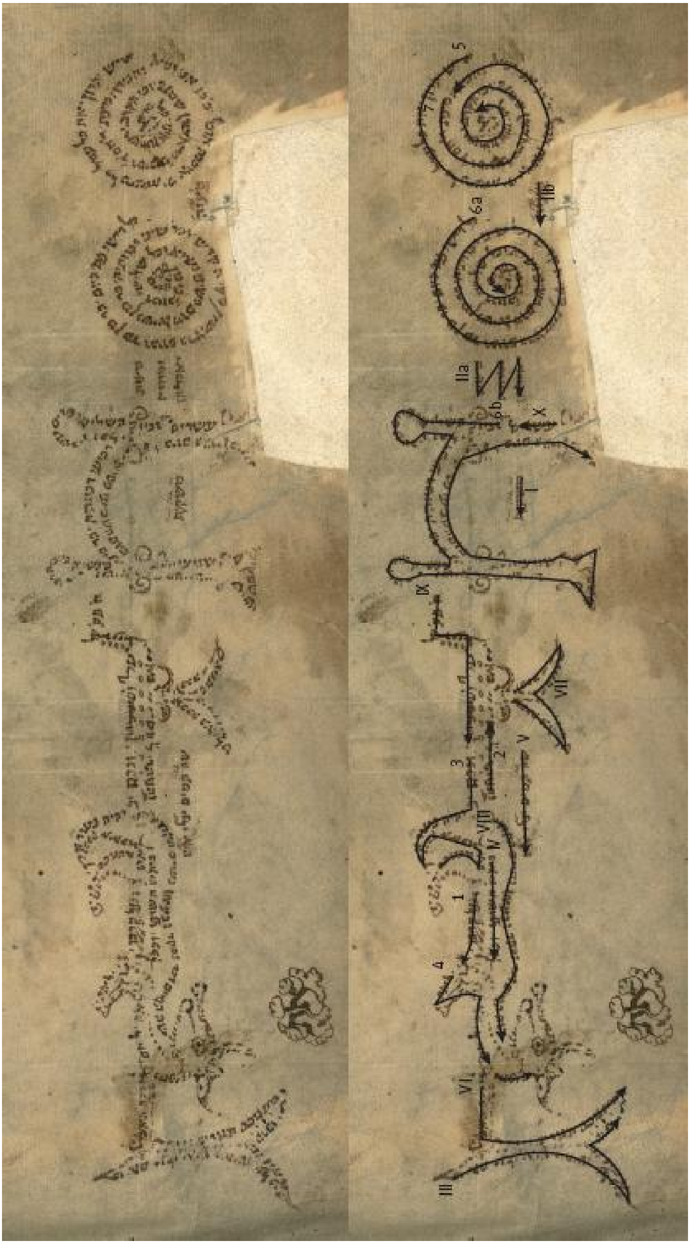

5
7
IIb
6a
IIa
6b
X
I
IX
VII
V
2
3
VIII
IV
1
4
VI
III

Figure 4: Case 4, lower margin with captions

Masoretic notes on Exodus 12:7–12:17

Exod 12:7 וְעַל־הַמַּשְׁקֽוֹף[1]
MP לׄ דסׄ[2]
MM Ø[3]

1 וְעַל־הַמַּשְׁקֽוֹף] = O D L V R | ~ B וְעַל־הַמַּשְׁקֹף 2 וְעַל־הַמַּשְׁקֽוֹף] ~ L V R לׄ | ~ O וׄ זוג מיח דמׄי קרׄ אל תנׄי על תלית ועלׄ | ~ D לׄ וׄ זוג חד אלׄ וחד עלׄ וחד עלׄ | < B ? 3 וְעַל־הַמַּשְׁקֽוֹף] Ø L V R B | O D וׄ זוג מיחדין דמיין חד אלׄ וחד עלׄ וחד ועלׄ (← Frensdorff 89)

Exod 12:8 יֹאכְלֻֽהוּ[4]
MP דׄ חסׄ[5]
MM Ø[6]

4 יֹאכְלֻֽהוּ] = O D L V R B 5 יֹאכְלֻֽהוּ] ~ L D V R דׄ חסׄ | < O B 6 יֹאכְלֻֽהוּ] < O D L V R B

Exod 12:9 וְעַל־קִרְבּֽוֹ[7]
MP Ø[8]
MMfig /1/ ועלׄ קרבו לׄ[9]

7 וְעַל־קִרְבּֽוֹ] = O D L V R B 8 וְעַל־קִרְבּֽוֹ] Ø L D V R B | O D לׄ 9 וְעַל־קִרְבּֽוֹ] < O D L V R B

Exod 12:10 וְהַנֹּתָר[10]
MP Ø[11]
MMu והנתר[12] ממנו עד בקר (Exod 12:10) {ו}בניהם דמלכים (1Kgs 9:21) ותשבע ותתר
(Ruth 2:14) כולהון חסׄ
MMfig /2/ והנותר לׄ חסׄ (Exod 12:10)

10 וְהַנֹּתָר] = O D L V R B 11 וְהַנֹּתָר] Ø B | L לׄ וחסׄ | V R לׄ חסׄ | O גׄ חסׄ | D גׄ חסׄ בלשׄ 12 וְהַנֹּתָר] D והנתר נתרו ותתר חסׄ וסימנׄ ולא תותירו דואלה שמות בניהם דמלׄ ותאכלׄ ותשבע | < O L B V R

Exod 12:11 וְכָכָה[13]
MP בׄ[14]
MMfig /3/ ככה בׄ[15] יהיה נעור ורק (Neh 5:13) וככה תאכלׄו אתו מתניכם (Exod 12:11)

13 וְכָכָה] = V | O D L B R וְכָכָה 14 וְכָכָה] D בׄ | O L בׄ יהיה נעור | < V R B 15 וְכָכָה] D וככה בׄ וסימנהון תאכלׄו אתו וככה יהיה נעור ורק | < O L V R B

12:11 חֲגֻרִים[16]
MP Ø[17]
MMu חגורים[18] דשפטים מלׄ (Judg 18:16) דאוריתא וכתובים חסׄ (Exod 12:11; Dan 10:5)

16 חֲגֻרִים] = V | ~ O D L R חֲגֻרִים | ~ B חֲגוּרִים 17 חֲגֻרִים] Ø O | V גׄ בׄ חסׄ וחד מלׄ | R גׄ בׄ חסׄ | B לׄ מלׄ ובׄ חסׄ | L גׄ | D גׄ חד חסר ובׄ מלׄ 18 חֲגֻרִים] ~ R חגרים גׄ בׄ חסׄ וחד מלׄ וסימנהון מתניכם חגרים ושם מאות איש דמשפטים ואשא את עיני | ~ D חגרים גׄ בׄ מלׄ וחד חסׄ וסימנׄ וככה תאכלׄו אתו [שמׄ ושש מאות איש דשפטים ומתניו חגרים בכתם אופז | < O L V B

Exod 12:13 לָאֹ֔ת[19][iii]
MP ל̇ וחס̇ ו̇[20]
MMfig /4/ לאת ל̇ חס̇ ו̇[21][iv]

19 לָאֹ֔ת] = O D L V R [[B]] **20** לָאֹ֔ת] ~ O D L ל̇ חס̇ | V (*circellus without MP*) | < R [[B]] **21** לָאֹ֔ת] < O D L B V R

Exod 12:13 וְֽרָאִיתִי֙[22]
MP Ø[23]
MMu וראיתי י̇ב̇ וסימנ̇י[24][v] את הדם (Exod 12:13) וראיתי מה והגדתי לך (1Sam 19:3) והנה
עליהם גידים (Ezek 37:8) לבית גבה (Ezek 41:8) כי אין טוב בס̇י (Eccl 3:22)
[Continuing down on the MMfig]
MMfig /5/ שיש יתרון (Eccl 13:2) את כל̇ עמל̇ (Eccl 4:4) כל̇ מעשה (Eccl 8:17) כי איככה
אוכל̇ ב̇ בו (Esth 8:6) אני דני̇א וחבירו (Dan 10:7; Dan 12:5)

22 וְֽרָאִיתִי֙] = O D L V R [[B]] **23** וְֽרָאִיתִי֙] Ø [[B?]] | O D L V R י̇ב̇ **24** וְֽרָאִיתִי֙] D L R (Weil 445) [[V?]] | < O [[B]]

Exod 12:15 [מיום] הָֽרִאשְׁ*ו*ן[25][vi]
MP חס̇ ו̇[26]
MM Ø[27]

25 הָֽרִאשְׁ*ו*ן] = L V | O D R הָֽרִאשְׁן | < B הָֽרִאשְׁוֹן **26** הָֽרִאשְׁ*ו*ן] O D R ל̇ חס̇ | L ב̇ חס̇ | V ב̇ חס̇ ואו | < B **27** הָֽרִאשְׁ*ו*ן] Ø O D L R B | V הראשון ב̇ חס̇ בארבעה עשר יום לחדש הראשון מים הראשֺן עד יום השביעי

Exod 12:15 הַשְּׁבִעִ֔י[28][vii]
MP {ו̇ חס̇[viii]} ח̇ חס̇[29][ix]
MM השבעי ח̇ חס̇ ו̇ וסימנ̇י[30] שבעת (Exod 12:15) והעברת (Lev 25:9) וישבתו (Exod 16:30)
אוצם (1Chr 2:15) השביעי ישראלה (1Chr 25:14) להקוץ (1Chr 24:10) עתי (1Chr 12:12)
ויקהלו̇ (2Chr 5:3) וחד ובשבעת (Exod 21:2) חס̇ ‘

28 הַשְּׁבִעִ֔י] = O D L R V | ~ B הַשְּׁבִיעִי **29** הַשְּׁבִעִ֔י] ~ L R ג̇ חס̇ בתור | ~ O ה̇ חס̇ | ~ D ח̇ חס̇ | ~ V ב̇ חס̇ יוד מציעי | < B **30** הַשְּׁבִעִ֔י] ~ V השבעי ה̇ חס̇ תשביתו וישבתו העם ועברת שופר תרועה אצם השישי עתי השישי להקוץ השבעי בירח האיתנים | < O D? L R B

Exod 12:16 בַּיּ֣וֹם הָֽרִאשׁוֹן[31]
MP Ø[32]
MMfig /6a/ כל̇ רישי פס̇ ביום [הרשאון] בר מן חד[33][x] וביום הראשון מקרא קדש (Exod 12:16)
וכל̇ שיני דכוותיהן בר מן נשיא ביום השיני נשיא (Num 7:18) כל̇ שלישי דכוות̇ בר מן פרים
ע[[שת]]י (Num 29:20) /6b/ וביום השלישי פרים עשתי (Num 29:20) וכל̇ רביעי דכוותיה[ן]
בר מן [[ביום הרבי̇]] נשיא (Num 7:30) חמישי שישי {שבי̇} שביעי ביום השביעי נשיא
(Exod 12:48) ביום הש[[מיני]]

31 בַּיּ֣וֹם הָֽרִאשׁוֹן] ~ O D L R B וּבַיּוֹם הָֽרִאשׁוֹן | ~ V וּבַיּוֹם הָֽרִאשֹׁן **32** בַּיּ֣וֹם הָֽרִאשׁוֹן] Ø O L R | V B ב̇ חס̇ ו̇ מצע | D סד̇ **33** בַּיּ֣וֹם הָֽרִאשׁוֹן] = O | ~ B ב̇ חס̇ ו̇ בעיניניה בל̇יש̇ בראשן בארבעה | < D? L V R

[34xi][מַצֹּת] Exod 12:18

[[35]Ø] MP

MMfig /7/ מצת ד חס ו[xiii] וסימני[36] בראשון (Exod 12:18) שבעת (Exod 13:6) וכי תקרב

(Lev 2:4) [[בשמן]] סלת (Exod 29:2)

34 מַצֹּת] = O D L V R B   35 מַצֹּת] Ø V | O D L R ד חס | B (on Exod 12:15 מצות) כל מל במד חס   36 מַצֹּת]
< O D L V R B

***

Other Texts

Grammatical commentary placed as a MP (with *circellus*) on Exod 12:9 וּבָשֵּׁל מְבֻשָּׁל:

לְעוֹלָם לֹא יתחבר הפועל על הפעול כי אם במלות ידועות כמו דַבֵּר ידבר לפי כך נקוד וּבָשֵּׁל

> The notes concern the *dagesh* written in the shin of וּבָשֵּׁל (missing in O, D, L, R, and perhaps V[198]). It means: “A verb is never connected to an adverb, except in famous expressions such as דַבֵּר ידבר (Exod 4:14, i.e., an infinive absolute followed by a verb at the Imperfect becomes an adverb). That is why the term וּבָשֵּׁל is panctuated [with a dagesh]”[199]

Captions:

The lintel (of the front door of a house from Exod 12:7):

I משקוף[1]

Unleavened bread and bitter herbs will be eaten (from Exod 12:8):

IIa מצות ומרורים יאכלהו

Matsot, unleavened bread (from Exod 12:8):

IIb מצות[2]

Pure animal roasted on fire (from Exod. 12:5 and 12:10):

V שה תמים צלי אש[3]

MMfig (see fig. 4) completed with biblical verses related to a lamb or a goat roasted on a fire (from Exod 12:5–15):

III כי אם [[צלי אש ראשו]] על [[כרעיו]] וע[ל֯] [[ק]]רבו (Exod 12:9)
IV באש תשרפו וככה (Exod 12:10–11)
VI ככה תאכל֯[[ו]] מתניכם חגור[[ים]] (Exod 12:11)
VII וככה {וככה} תאכל֯ו [[מתניכם]] (Exod 12:11)
VIII שה תמים זכר בבקר ובצאן בעזים תקחו[xv]

Erased words:

IX ח֯ פס֯ על֯ ועל֯ על֯ [וסימניהון][xvi]

Uncertain signs or words:

X עשרים?
ל֯?[xvii]

Addendum in Exod 12:14, from different scribes:

הַזֶּה לָכֶם

Case 5: f. 77v, Exodus 13:7–13:19

Donkey (redeem of male firstlings)

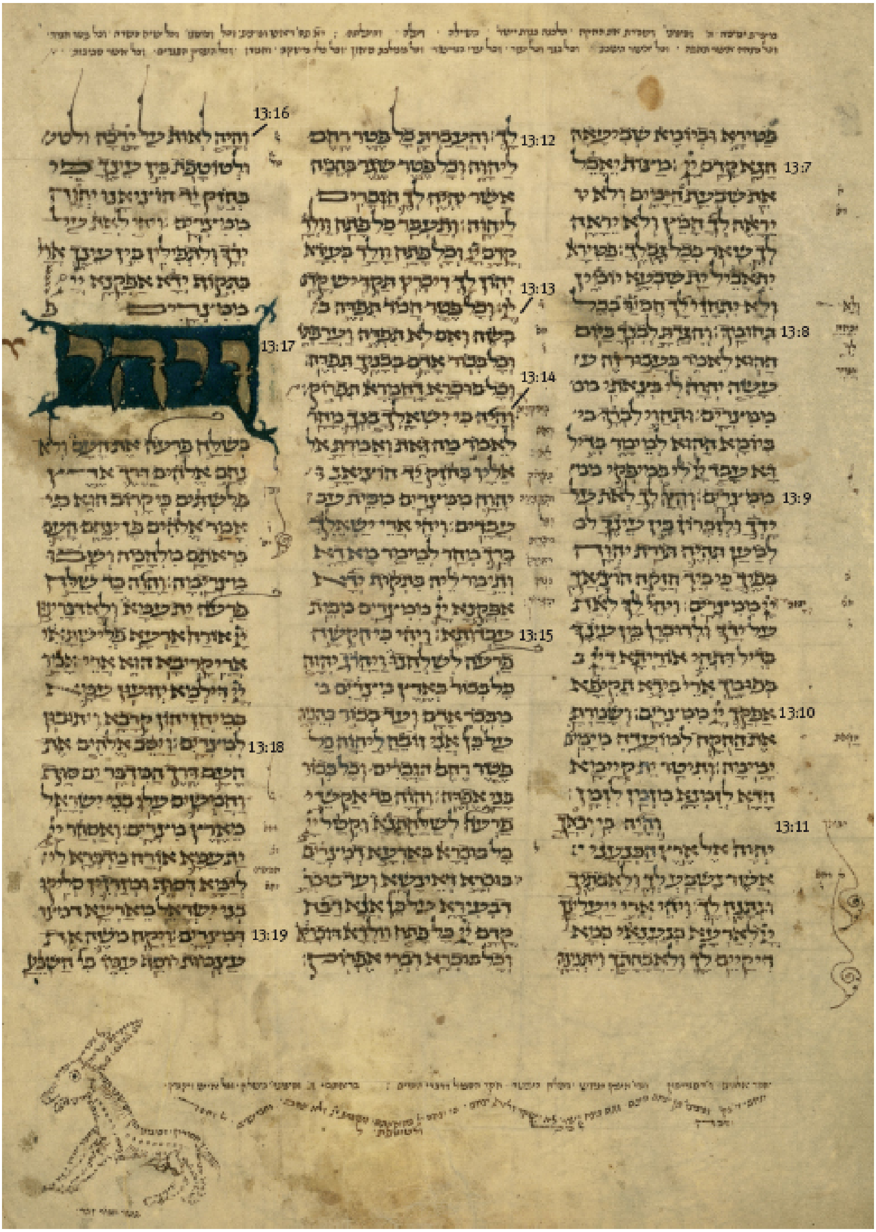
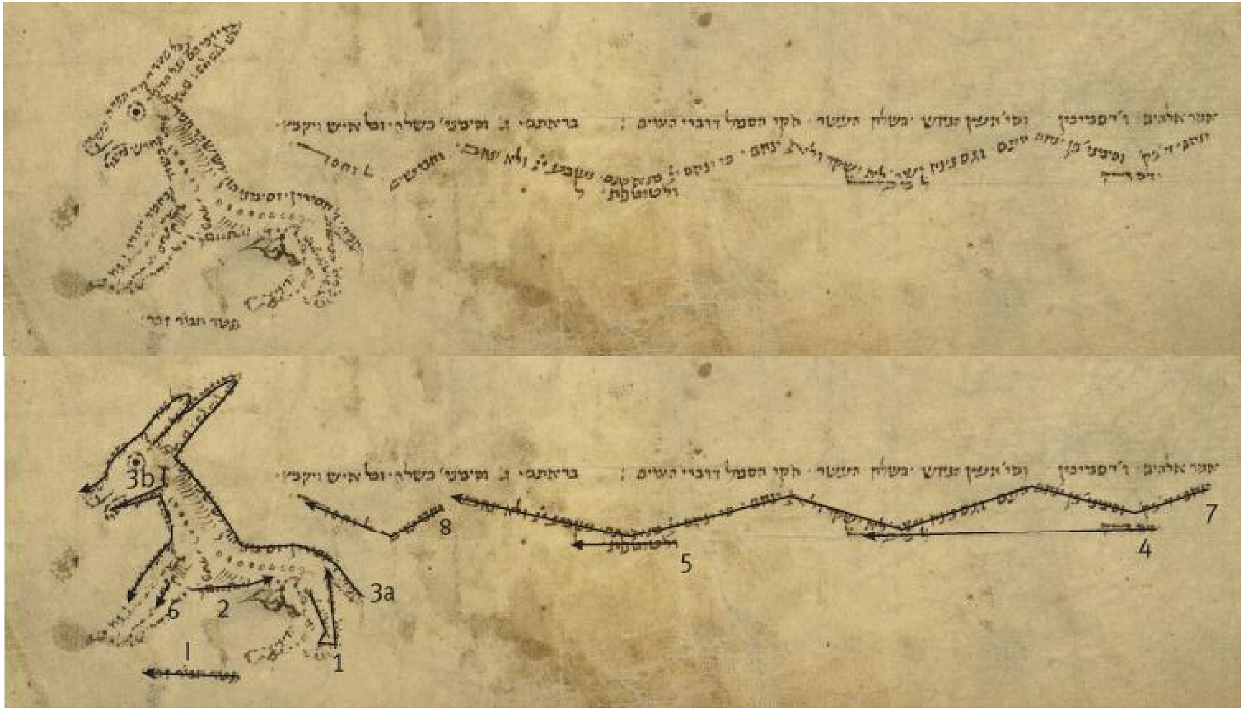

13:16
13:12
13:7
13:13
13:8
13:17
13:14
13:9
13:15
13:10
13:18
13:11
13:19

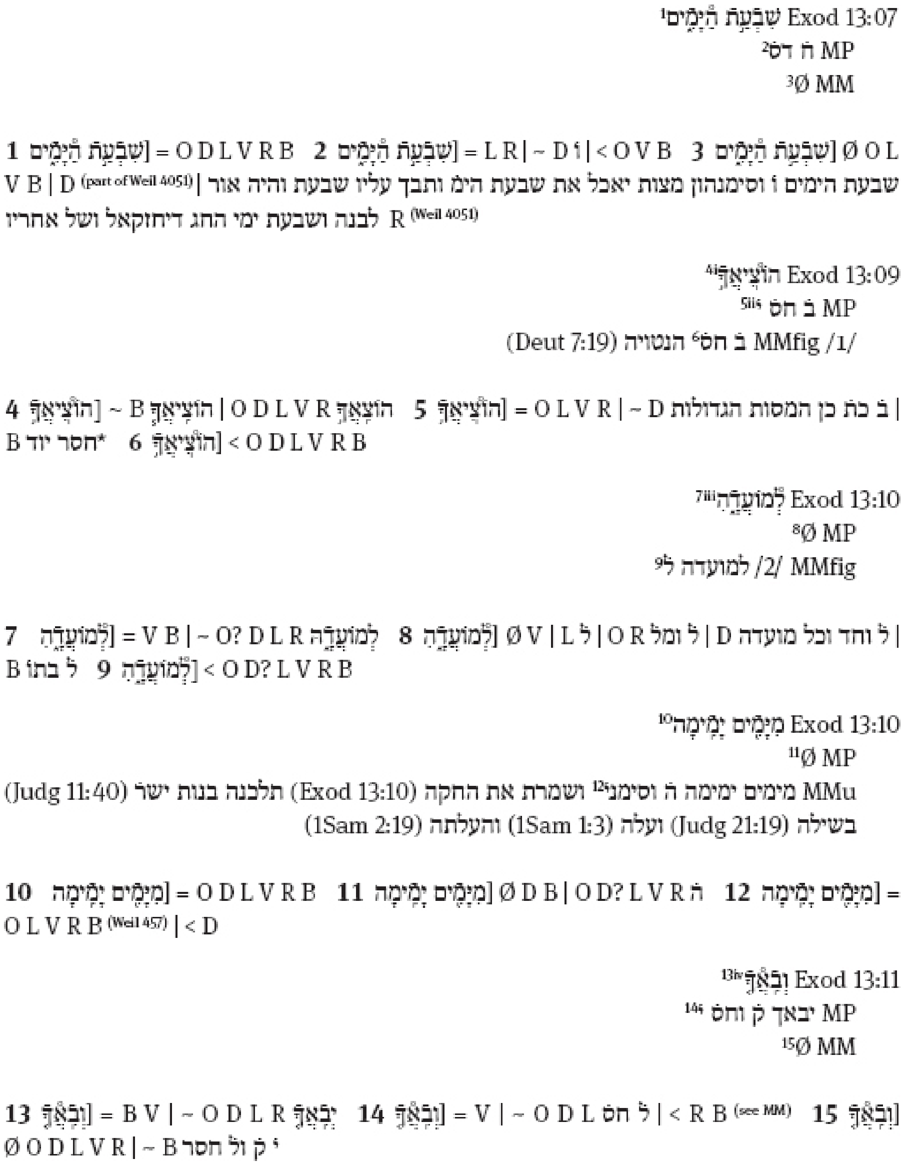
Plate 5: MS BAV, Vat. Ebr. 14, f. 77v © 2014 Biblioteca Apostolica Vaticana



7
4
5
8
3a
3b
2
6
1
1

Figure 5: Case 5, lower margin with captions

Masoretic notes on Exodus 13:7–13:19[206]



שִׁבְעַ֣ת הַ֯יָּמִ֑ים[1] Exod 13:07
[2]ח̇ דס̇ MP
[3]Ø MM

1 שִׁבְעַ֣ת הַ֯יָּמִ֑ים] = O D L V R B **2** שִׁבְעַ֣ת הַ֯יָּמִ֑ים] = L R | ~ D ו̇ | < O V B **3** שִׁבְעַ֣ת הַ֯יָּמִ֑ים] Ø O L V B | D (part of Weil 4051) | שבעת הימים ו̇ וסימנהון מצות יאכל את שבעת הימ̇ ותבך עליו שבעת והיה אור לבנה ושבעת ימי החג דיחזקאל ושל אחריו R (Weil 4051)

הוֹ֯צִֽאֲךָ֥[4i] Exod 13:09
[5ii]ב̇ חס̇ MP
(Deut 7:19) הנטויה [6]ב̇ חס̇ MMfig /1/

4 הוֹ֯צִֽאֲךָ֥] ~ B הוֹצִיאֲךָ | O D L V R הוֹצֶאֲךָ **5** הוֹ֯צִֽאֲךָ֥] = O L V R | ~ D ב̇ כת̇ כן המסות הגדולות | B חסר יוד* **6** הוֹ֯צִֽאֲךָ֥] < O D L V R B

לְמֽוֹ֯עֲדָ֑הּ[7iii] Exod 13:10
[8]Ø MP
[9]לְמועדה ל̇ /2/ MMfig

7 לְמֽוֹ֯עֲדָ֑הּ] = V B | ~ O? D L R לְמוֹעֲדָהּ **8** לְמֽוֹ֯עֲדָ֑הּ] Ø V | L ל̇ | O R ל̇ ומל̇ | D ל̇ וחד וכל מועדה | B ל̇ בתו̇ **9** לְמֽוֹ֯עֲדָ֑הּ] < O D? L V R B

מִיָּמִ֖ים יָמִֽימָה[10] Exod 13:10
[11]Ø MP
MMu מימים ימימה ה̇ וסימני[12] ושמרת את החקה (Exod 13:10) תלכנה בנות ישר̇ (Judg 11:40)
בשילה (Judg 21:19) ועלה (1Sam 1:3) והעלתה (1Sam 2:19)

10 מִיָּמִ֖ים יָמִֽימָה] = O D L V R B **11** מִיָּמִ֖ים יָמִֽימָה] Ø D B | O D? L V R ה̇ **12** מִיָּמִ֖ים יָמִֽימָה] = O L V R B (Weil 457) | < D

וְ֯בִֽאֲךָ֤[13iv] Exod 13:11
[14]יבאך ק̇ וחס̇ MP
[15]Ø MM

13 וְ֯בִֽאֲךָ֤] = B V | ~ O D L R יְבִאֲךָ **14** וְ֯בִֽאֲךָ֤] = V | ~ O D L ל̇ חס̇ | < R B (see MM) **15** וְ֯בִֽאֲךָ֤] Ø O D L V R | ~ B ק̇ ול̇ חסר י̇

Exod 13:13 וְכָל [...] וְכָל[16v]

MP Ø[17]

MMu י֯א֯ פס֯ ראש ומצע֯ וכל֯ וסימני[18v] וכל֯ שיח השדה (Gen 2:5) וכל֯ פטר חמר (Exod 13:13)
וכל֯ מנחה אשר תאפה (Lev 7:9) וכל֯ אשר תשכב (Lev 15:20) וכל֯ בגד וכל֯ עוד (Lev 15:17)
וכל֯ ערי המישור וכל֯ ממלכת סיחון (Josh 13:21) וכל֯ כלי משקה וחבירו (1K 10:21; 2Chr 9:20)
וכל֯ העמק הפגרים (Jer 31:40) וכל֯ אשר סביבות֯ (Ezek 12:14)

16 וְכָל] = V B | ~ O L R וְכָל ... וְכָל | ~ D וְכָל ... וְכָל **17** וְכָל] Ø V B | L ז֯ [ח֯] ראש פסו֯ בסיפ֯ | D י֯
י֯ ראש פסוק֯ ומצע֯ וכל וכל וסימנהון וכל | R י֯ רא֯ פס֯ | O ב֯ (בכל פטר on) **18** וְכָל] ~ D פסוק ומצע וכל וכל
שיח השדה וכל֯ פטר חמר וכל֯ מנחה אשר תאפה וכל֯ אשר תשכב עליו וכל֯ ערי המשיר דיהושע וכל֯ כל֯י
משקה [וכל֯ העמק הפ]גרים וכל֯ כל֯י משקה. | < O L V R B

Exod 13:13 חֲמֹר[19]

MP ד֯ חס֯ ו֯[20]

MMfig /3a/ חמר ד֯ חסירין וסימניהון[21] יששכר חמר גרם רבץ בין {בין} ה֯ (Gen 49:14) וירכיבם
על֯ החמר (Exod 4:20) וכל֯ פטר חמר תפדה בשה (Exod 13:13) /3b/ לא תחרש {בשו} בשור
ובחמר יחדו (Deut 22:10)

19 חֲמֹר] = O D L V R B **20** חֲמֹר] = O D L B | ~ V ד֯ חס֯ בתו֯ | < R **21** חֲמֹר] = O | ~ L V ד֯ חס֯
בתו֯ (Weil 458) | ~ B חמר ד֯ חסר ו֯ וסימנהון יששכר חמר גרם וכו֯ | < D R

Exod 13:16 יָֽדְכָ֑ה[22]

MP ל֯ מל֯[23]

MMor /4/ ידכה ל֯ מל֯[24]

22 יָֽדְכָ֑ה] = O D L V R | ~ B יְדֵכָה **23** יָֽדְכָ֑ה] = O L V B | < D R **24** יָֽדְכָ֑ה] < O D L V B R

Exod 13:16 וּלְטוֹטָפֹת[25]

MP Ø[26]

MMor /5/ ולטוטפת ל֯[27]

25 וּלְטוֹטָפֹת] = O L R B | ~ D V וּלְטוֹטָפֹת **26** וּלְטוֹטָפֹת] Ø L R B | D ב֯ כת֯ כן | O ל֯ כת֯ כן |
לטוטפת ולטוטפת ג֯ [?]V | לטוטפת ב֯ חס֯ ויו בתראה דוהיה אם שמע ודין B ~ **27** וּלְטוֹטָפֹת] V ג֯
ובימנהון והיה | < O D L R

Exod 13:17 נָחָם[28]

MP ל֯ קמץ֯[29]

MMfig /6/ נחם [[ל֯]][30]

28 נָחָם] = O D L R V | ~ B נָחַם **29** נָחָם] ~ O D L V ל֯ | < B R **30** נָחָם] ~ O נָחָם ל֯ (in a list of casus
lati) | < D L V R B

Exod 13:17 אָמַר אֱלֹהִים[31]
MP ו̇ דס̇[32]
MMl אמר אלהים ו̇ דסמיכין וסי̇[33] העץ (Gen 3:3) הנחש (Gen 3:1) בשלח̇ (Exod 13:17) העשר (Gen 31:16) חקי̇ (Ps 50:16) הסמל̇ דדברי הימים (2Chr 33:7)

31 אָמַר אֱלֹהִים] = O D L V B **32** אָמַר אֱלֹהִים] ~ O D L ו̇ | ~ V ד̇ | < B **33** אָמַר אֱלֹהִים] (Weil 19) | < O D L V R B

Exod 12:17 יִנָּחֵם[34]
Ø MP[35]
MMor /7/ ינחם ד̇ בק̇ וסימנ̇[36] פן ינחם העם (Exod 13:17) וגם נצח ישר̇ לא̇ ישקר ולא̇ ינחם (1Sam 15:29) כי ינחם ייי מנאקתם (Judg 2:18) נשבע ייי ולא̇ ינחם (Ps 110:4)

34 יִנָּחֵם] O D L V R | ~ B יִנָּחֵם **35** יִנָּחֵם] Ø B R | O D L V ד̇ **36** יִנָּחֵם] = O D V (Weil 1403) | < L R B

Exod 12:17 בִּרְאֹתָם[37]
Ø MP[38]
MMl בראתם ג̇ וסימנ̇[39] בשלח̇ (Exod 13:17) וכל̇ איש (1S 17:24) ויקבץ (2Chr 15:9)

37 בִּרְאֹתָם] = O D L V R B **38** בִּרְאֹתָם] Ø R B | O L ג̇ | D ג̇ ב̇ חס̇ וחד מל̇ | V ג̇ ב̇ חס̇ **39** בִּרְאֹתָם] = O D L (Weil 459) | < V R B

Exod 13:18 וַחֲמֻשִׁים[40]
MP ל̇ וחס̇ וב̇ חמשים וחס̇[41]
MMor /8/ וחמשים ל̇ וחסר[42]

40 וַחֲמֻשִׁים] = O D L V R B **41** וַחֲמֻשִׁים] = D ג̇ בלש̇ | ~ O ד̇ | ~ L V R B ד̇ וחס̇ **42** וַחֲמֻשִׁים] ~ O R חמשים וחמשים ד̇ וסימנהון וחסירין עלו בני ישראל. ואתם תעברו חמשים. ויעברו בני ראובן ובני גד. [אל̇ קצה] החמשים. | < D L V B

***

Other Texts

Caption:

I פטר חמור זכר (Exod 13:13)

Correction in Exod 13:09:

יהוה

Addendum and correction in the margin on Targum of Exod 13:7 (by Elijah ha-Naqdan):
Addendum in Exod 13:10:

הַזֹּאת

Addendum in the margin of the Targum in Exod 13:13.

Case 6: f. 85v, Exodus 20:25–21:11

Altar of stone

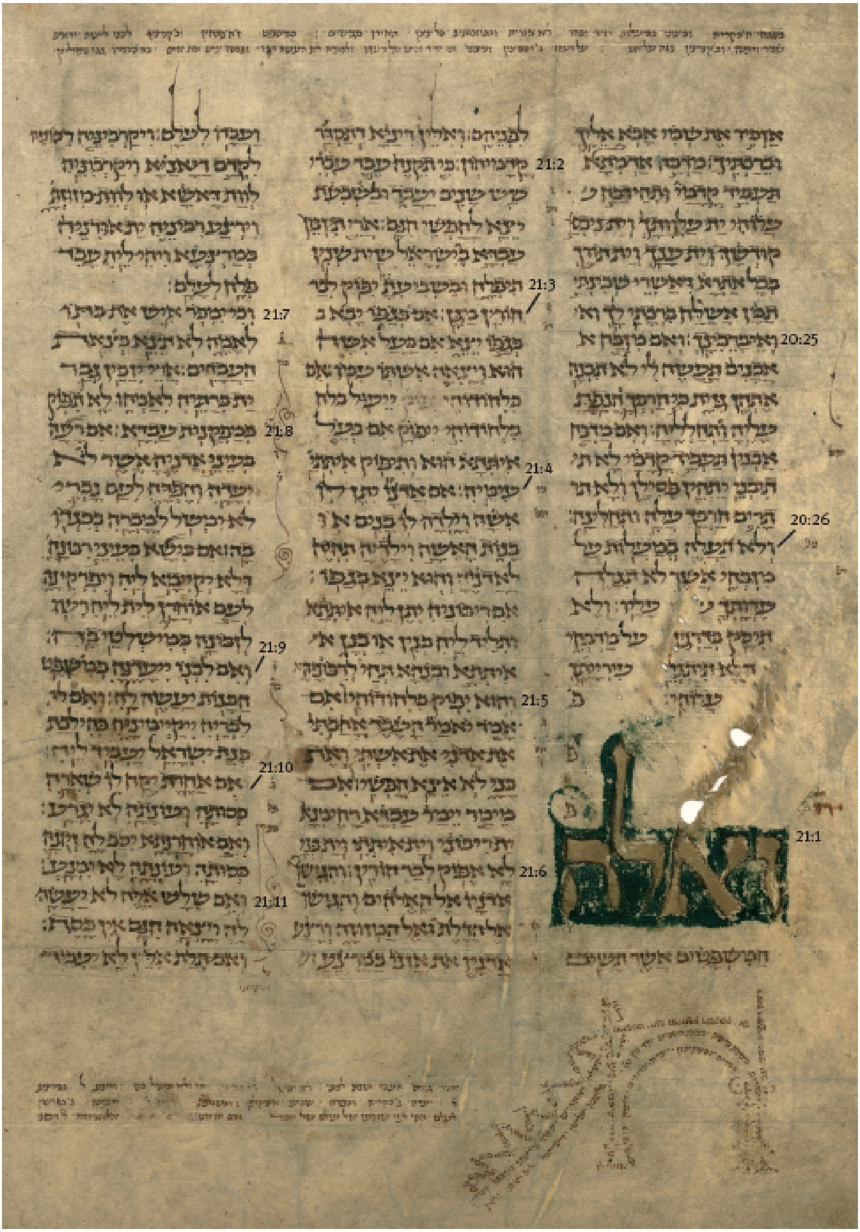

21:2
21:3
21:4
21:5
21:6
21:7
21:8
21:9
21:10
21:11
20:25
20:26
21:1

Plate 6: MS BAV, Vat. Ebr. 14, f. 85v © 2014 Biblioteca Apostolica Vaticana

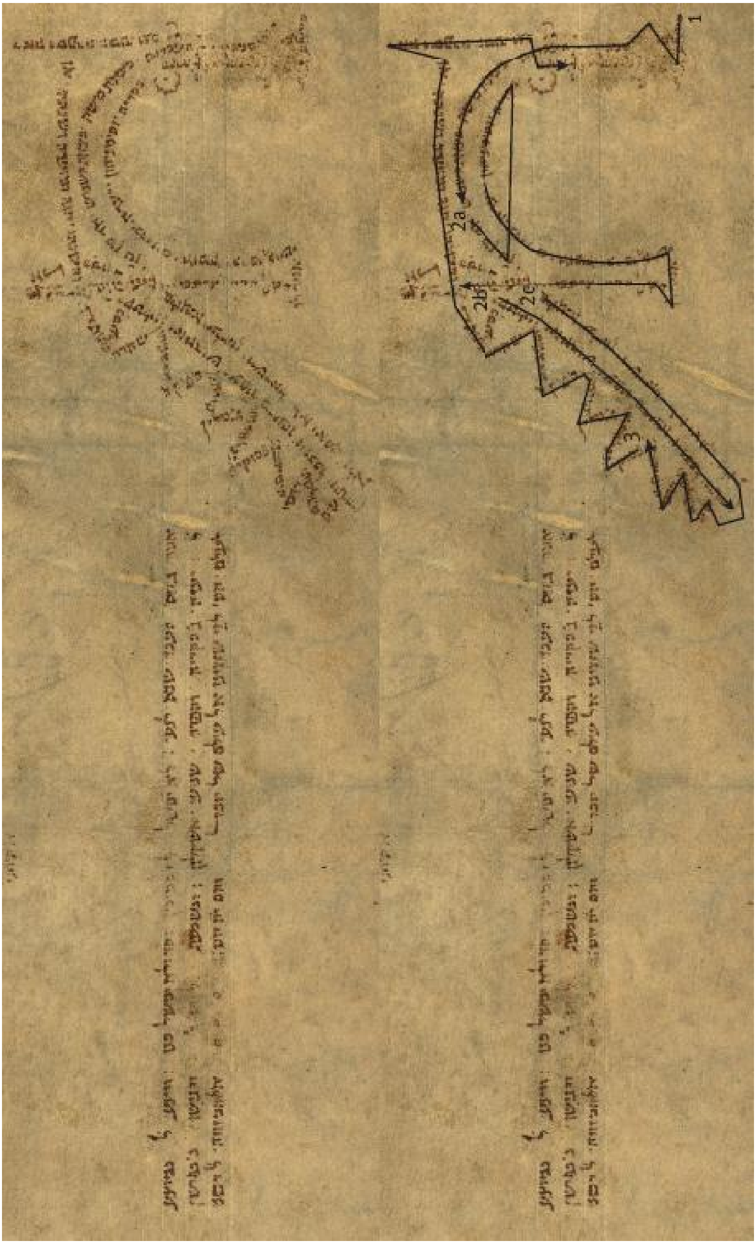

1
2a
2b
2c
3

Figure 6: Case 6, lower margin with caption

וַתְּחַלְלֶיהָ׃[1] Exod 20:25
[2]לׄ וחסׄ MP
[3]Ø MM

1 וַתְּחַלְלֶיהָ] = B | ~ O D L V R וַתְּחַלְלֶהָ **2** וַתְּחַלְלֶיהָ] = O D | ~ L V R B? לׄ **3** וַתְּחַלְלֶיהָ] Ø O D L V R B

מִזְבְּחִי[4i] Exod 20:26
[5]Ø MP
MM מזבחי חׄ בקריה וסימני[6i] במעלות (Exod 20:26) יזיד (Exod 21:14) ובחר (1S 2:28) לא אכרית (1S 2:33) והביאותים (Isa 56:7) כל צאן (Isa 60:7) תאירו (Mal 1:10) מגישים (Mal 1:7)

4 מִזְבְּחִי] = [[O]] D L V R [[B]] **5** מִזְבְּחִי] Ø B | O D L V R חׄ **6** מִזְבְּחִי] = R | < O [[D ?]] L (but Weil 2410) V B

וּבַשְּׁבִעִת[7] Exod 21:2
[8i] לׄ חסׄ MP
[9i] [[חסׄ]] ובשבעת לׄ MMl

7 וּבַשְּׁבִעִת] = V | ~ B וּבַשְּׁבִעִת | ~ D וּבַשְּׁבִעִת | ~ O L R וּבַשְּׁבִעִת **8** וּבַשְּׁבִעִת] = O L R | ~ V לׄ כתׄ כן | ~ D B לׄ חסׄ דחסׄ **9** וּבַשְּׁבִעִת] < O L [[D]] V R B

אִם־בְּגַפּוֹ[10i] Exod 21:3
[11]לׄ דסׄ MP
[12]Ø MM

10 אִם־בְּגַפּוֹ] = O D L V R B **11** אִם־בְּגַפּוֹ] ~ O L B יבׄ פסׄ אם בהון אם אם[i] (on lemma אם, Weil 519) | ~ D R גׄ (on בְּגַפּוֹ, like in L on בְּגַפּוֹ in Exod 25:4) | < V B **12** אִם־בְּגַפּוֹ] Ø O [[D]] L V R B

אָמֹר[13] Exod 21:5
[14i] גׄ חסׄ וׄ MP
MMl אמר גׄ חסׄ[15] העבד (Exod 21:5) שנא (Judg 15:2) לנעד (1Sam 20:21)

13 אָמֹר] = O D L V R B **14** אָמֹר] ~ D וׄ גׄ חסׄ וגׄ מלׄ | < O L V R B **15** אָמֹר] ~ B ואם אמר יאמר בׄ חסׄ שנאתה לך מצא ודין | < O [[D]] L (but Weil 1487) V R

וְהִגִּישׁוֹ[16i] Exod 21:6
[17ii]Ø MP
[18iii]והגישו בׄ בפרשׄ MMl

16 וְהִגִּישׁוֹ] = O D L V R B **17** וְהִגִּישׁוֹ] Ø B | O גׄ | D לׄ ראש פסוק | L בׄ בפסׄ | V לׄ ובפסוק | R בׄ **18** וְהִגִּישׁוֹ] < O [[D]] L V R B

Exod 21:6 אֶל־הַמְּזוּזָ֑ה[19]
MP Ø[20]
MM1 אל המזוזה לׄ דסמׄ[21]

19 אֶל־הַמְּזוּזָ֑ה] = O D L V B R   **20** אֶל־הַמְּזוּזָ֑ה] Ø O B | L V R לׄ | D לׄ וחד והמזוזה   **21** אֶל־הַמְּזוּזָ֑ה] < O [[D]] L V R B

Exod 21:6 וְרָצַ֨ע[22]
MP Ø[23]
MM1 ורצע לׄ[24]

22 וְרָצַ֨ע] = O D L V R B   **23** וְרָצַ֨ע] Ø O V R B | D L לׄ   **24** וְרָצַ֨ע] < O [[D]] L V R B

Exod 21:6 בַּמַּרְצֵ֔עַ[25]
MP לׄ[26]
MM1 לׄ[27]

25 בַּמַּרְצֵ֔עַ] = O D L V R B   **26** בַּמַּרְצֵ֔עַ] = O D L | < V R B   **27** בַּמַּרְצֵ֔עַ] < O [[D]] L V R B

Exod 21:6 לְעֹלָֽם[28]
MP Ø[29]
MM1 לעלם חסׄ לפי שאינו אל עולם של יובלׄ[iv] והם יׄחׄ חסׄ[30]

28 לְעֹלָֽם] = O D L V R B   **29** לְעֹלָֽם] Ø V B R | O D יׄ חסׄ | L יׄ חסׄ בתורׄ   **30** לְעֹלָֽם] = B לעלם טעם שהיא חסׄ שאין זה לעולם ועד רק לעולמו של יובל | < O [[D ?]] L(but Weil 25) V R

Exod 21:7 כְּצֵ֥את[31]
MP גׄ בקׄ[32]
MMfig /1/ כצאת גׄ [וס]מניהון[33] העבדים (Exod 21:7) כצאת משה (Exod 33:8) כצאת השמש
(Judg 5:31)

31 כְּצֵ֥את] = O D L V R B   **32** כְּצֵ֥את] = D L V R | ~ O גׄ משה השמש | < B   **33** כְּצֵ֥את] = V | < O [[D?]] L(but Weil 1426) R B

Exod 21:8 לֹ֯א[34]
MP לוׄ קׄ[35]
MMfig /2a/ חד מן טׄזׄ בקריה וסימניהון[36] יעדה (Exod 21:8) כרעים (Lev 11:21) חומה
(Lev 25:30) תרבו (1S 2:3) חושי (2S 16:8) אמר לו (2Kgs 8:10) [ʸ?] צרתם (Isa 63:9) דעו
(Ps 100:3) יו[[צ]]רו (Ps 139:16) /2b/ יקטליני (Job 13:14) אחריש (Job 41:4) [[כ]]צפור
(Prov 26:2) מרעהו (Prov 19:7) זרובבל (Esra 4:2) ותריין /2c/ לוגתא עליהון[vi] (Isa 9:2)
וישראל לא יאסף (Isa 49:5) ולא שם בשלשה דדברי הימים (1Chr 11:20)

34 לֹ֯א] ~ O D L V R B לְ֯א   **35** לֹ֯א] = O D L R B | ~ D יהׄ כתב לא וקרי לוׄ | V לו קׄרׄ טׄוׄ כתבין לא וקורין לו   **36** לֹ֯א] = O(Weil 1795) < [[D?]] L V R B

Exod 21:8 יְעָדָהּ[37]
MP Ø[38]
MMl יעדה ג̇ בקריה[39] והפדה (Exod 21:8) שמעו (Mic 6:9) אשקלון (Jer 47:7)

37 יְעָדָהּ] = O D L V R B **38** יְעָדָהּ] Ø R B | O ד̇ | D L V ג̇ **39** יְעָדָהּ] < O [[D]] L(but Weil 513) V R B

Exod 21:8 לֹא־יִמְשֹׁל[40]
MP Ø[41]
MMl לא ימשל ל̇ דסמיכין[42] (Exod 21:8) וחד ולא ימשל בני (Judg 8:23)

40 לֹא־יִמְשֹׁל] = O D* L V R B **41** לֹא־יִמְשֹׁל] Ø O D V R B | L ל̇ וחד ולא ימשל בני(– MM in Vat14)
42 לֹא־יִמְשֹׁל] < O [[D]] L(but Weil 666) V R B

Exod 21:9 כְּמִשְׁפַּט[43]
MP ז̇ בק̇[44]
MMu כמשפט ז̇ ה̇ פתחין וב̇ קמצין[45vii] לבנו (Exod 21:9) לישה (Judg 18:7) יראים
(2Kgs 17:33) עמד (2Chr 8:14) ויעשו (Esra 3:4) וב̇ קמצין פני (Ps 119:132) עליהם
(1Chr 23:31)

43 כְּמִשְׁפַּט] = O D* L V R B **44** כְּמִשְׁפַּט] ~ D L R V ה̇ | < O B **45** כְּמִשְׁפַּט] = V כמשפט ה̇ וסימנהון כמשפת הבנות יעשה כמשפט צידנים כמשפט הגוים ויעמד כמשפט דוד אביו ותרין קמצין כמשפט עליהם לאהבי שמך | ~ D L(Weil 514) | < O R B

Exod 21:10 שְׁאֵרָהּ כְּסוּתָהּ וְעֹנָתָהּ[46viii]
MP ג̇ פס̇ מפקין כל̇ אותיות[47]
MMfig /3/ [ג̇] פסוקים בכל חד וחד ג̇ מלין [ב]הון מפיק ה̇ סימניהון[48] שארה כסותה
(Exod 21:10) והשבתי חגה ומועדה ושבתה (ixHos 2:13) אז ראה ויספרה הכינה וגם [[חקרה]]
(Job 28:27)

46 שְׁאֵרָהּ כְּסוּתָהּ וְעֹנָתָהּ] = O R L | ~ D שְׁאֵרָה כְּסוּתָהּ וְעֹנָתָה | ~ V B שְׁאֵרָהּ כְּסוּתָהּ וְעֹנָתָהּ **47** שְׁאֵרָהּ כְּסוּתָהּ וְעֹנָתָהּ] = V ג̇ פסוק אית בהון כל מלה ומלה מפיק הא | ~ O(on תונתה) ל̇ וחס̇ | ~ D L(on each word) ל̇|ל̇|ל̇ | < R B **48** שְׁאֵרָהּ כְּסוּתָהּ וְעֹנָתָהּ] ~ V ג̇ פסוקין אית בהון כל מלה ומלה וסימניהון אם אחרת יקח לו̇ שארה כסותה ועונתה והשבתי כל משושה* | < O [[D]] L R B

Exod 21:24 [עַל־רֵעֵהוּ[49x]]
[[50]Ø MP]
MMu על רעהו ה̇ דסמיכין וסימני[51] וכי יזיד איש על רעהו (Exod 21:14) ולנערה לא תעשה
דבר (Deut 22:26) ופגשו ציים את איים (Isa 34:14) כה תאמרו (Jer 23:35) גבר מחליק
(Prov 29:5)

49 עַל־רֵעֵהוּ] = O D L V B **50** עַל־רֵעֵהוּ] Ø B | O D L V ה̇ **51** עַל־רֵעֵהוּ] = [[O ?]] D L (Weil 515) | < V B

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Other Texts

Correction indicated in the margin (ניו חס̇) on Exod 21:4 אִם־אֲדֹנָו

indicating that the term should be written אִם־אֲדֹנָיו.

Addendum on Exod 21:6:

או

Case 7: f. 89v, Exodus 24:9–25:3

Weight

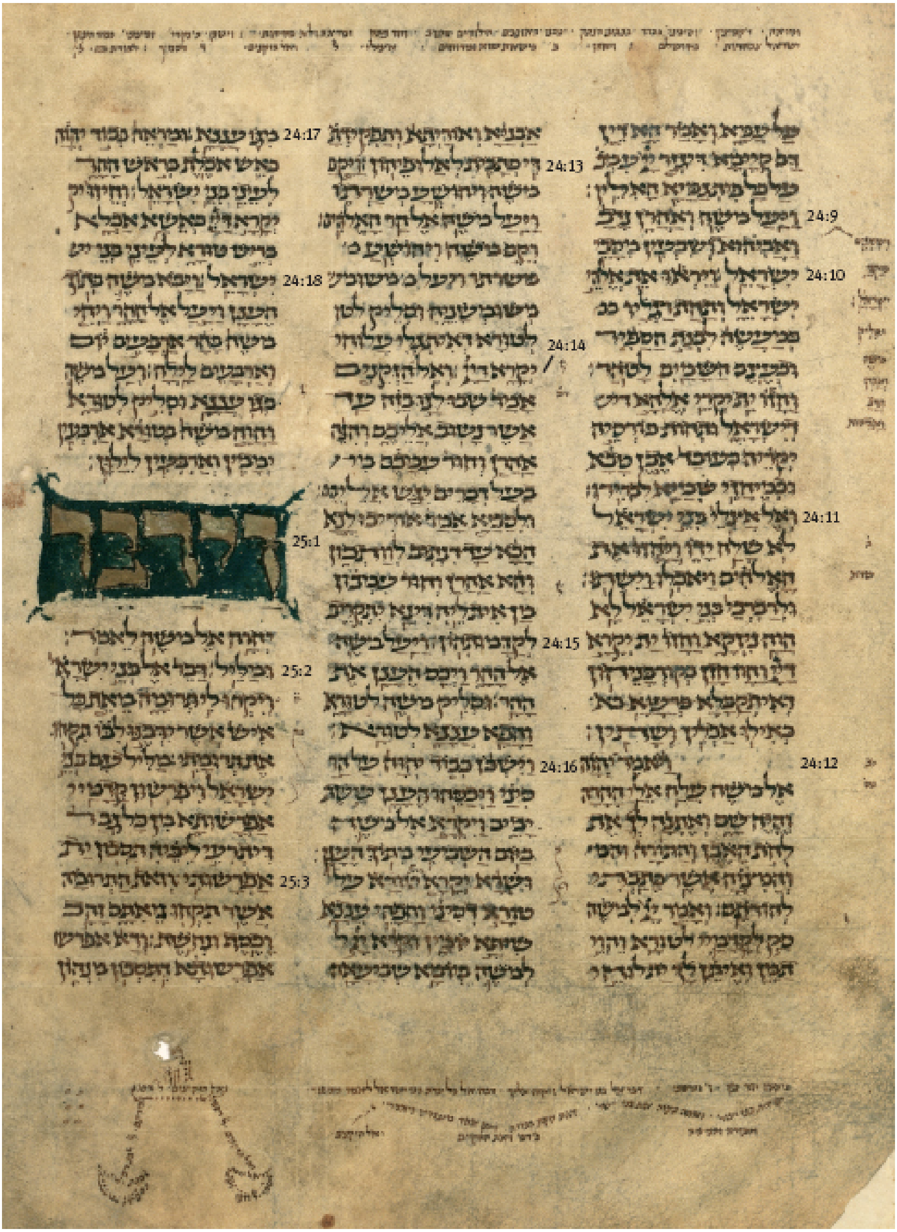
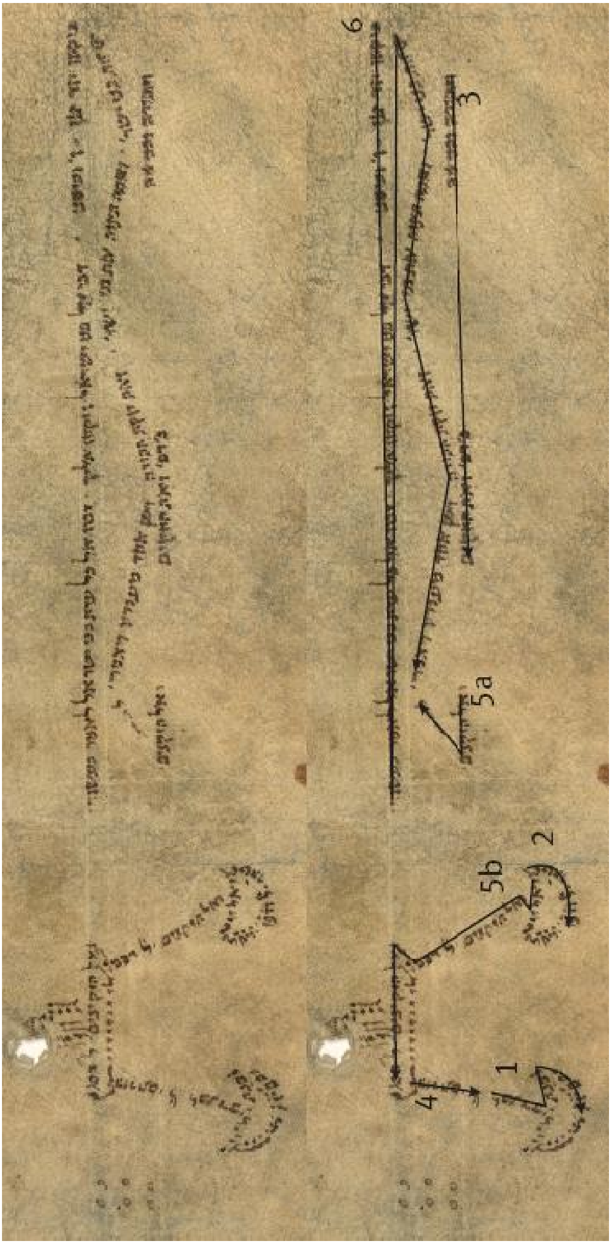

24:9
24:10
24:11
24:12
24:13
24:14
24:15
24:16
24:17
24:18
25:1
25:2
25:3

Plate 7: MS BAV, Vat. Ebr. 14, f. 89v © 2014 Biblioteca Apostolica Vaticana



5a
5b

Figure 7: Case 7, lower margin with captions

Masoretic notes on Exodus 24:9–25:3[1]

לִבְנַת[1] Exod 24:10
[2]Ø MP
(Exod 24:10) לבנת לׄ[3] הספיר /1/ MMfig

1 לִבְנַת] = O D L M V R B   **2** לִבְנַת] Ø V | L M R בׄ חד פתׄ וחד קמׄ | O D לׄ וחד לבנת | B לׄ   **3** לִבְנַת] ~ L$^{\text{(Weil 535)}}$ | < O [[D?]] M V R B

לָטֹהַר[4] Exod 24:10
[5]Ø MP
לטהר לׄ ורפׄ[6] /2/ MMfig

4 לָטֹהַר] = O D L M V R B   **5** לָטֹהַר] Ø M R B | ~ O D L V לׄ   **6** לָטֹהַר] = O | < [[D?]] L M V R B

אֲצִילֵי[7] Exod 24:11
[8]MP Ø
אצילי לׄ[9] MMu

7 אֲצִילֵי] = O D L M V R B   **8** אֲצִילֵי] Ø M R B | O D V לׄ | L בׄ   **9** אֲצִילֵי] < O D L$^{\text{(but Weil on Ezek 13:18, MM sub loco)}}$ M V R B

וַיֶּחֱזוּ[10] Exod 24:11
[11](Lam 2:14) בׄ שוא MP
(Lam 2:14) ויחזו בׄ[12] משאת שוא ומדוחים MMu

10 וַיֶּחֱזוּ] = D L M R | ~ B וַיֶּחֱזוּ | V וַיֶּחֱזוּ | O וַיֶּחֱזוּ   **11** וַיֶּחֱזוּ] = O D L בׄ | ~ M ויחזו לך ודין בן אשׁ ויחזו בן נפׄ ויחזו בׄ בתרׄ לישׁ | < V R B   **12** וַיֶּחֱזוּ] O $^{\text{(Weil 3729)}}$ |< [[D?]] L$^{\text{(but Weil 3729)}}$ V R B

וַיֹּאמֶר יְהוָה[13] Exod 24:12
יׄבׄ בטׄ[14] MP
[15]Ø MM

13 וַיֹּאמֶר יְהוָה] = O D L M V B | ~ R וַיֹּאמֶר יְהוָה   **14** וַיֹּאמֶר יְהוָה] = O D L M V R < B   **15** וַיֹּאמֶר יְהוָה] Ø O [[D?]] L$^{\text{(but Weil 439)}}$ M V R B

וְהַתּוֹרָה וְהַמִּצְוָה[16] Exod 24:12
[17]Ø MP
(2Kgs 17:37) ואת החקים (Exod 24:12) והתורה והמצוה בׄ דסׄ[18] /3/ MMor

16 וְהַתּוֹרָה] = O D L M V R B   **17** וְהַתּוֹרָה] Ø O M V B | D L R בׄ   **18** וְהַתּוֹרָה] D? L$^{\text{(Weil 536)}}$ | < O M V B

Exod 24:12 לְהוֹרֹתָם[19]
MP ל̇[20]
MMu להורתם ל̇[21]
/4 MMfig / להורתם ל̇[22]

19 לְהוֹרֹתָם] = O L M B | ~ D V לְהֽוֹרֹתָם **20** לְהוֹרֹתָם] D L M V B ל̇ וכת̇ כן | < O **21** לְהוֹרֹתָם] < O D L M V B **22** See previous footnote.

Exod 24:14 וְאֶל־הַזְּקֵנִים[23]
MP ל̇ דס̇[24]
MMu ואל הזקנים ל̇ דסמיך[25]
MMor /5a/ ואל הזקנים ל̇[26]
MMfig /5b/ {ואל} {ואל הז} ואל הזקנים ל̇ דסמ̇ {ואל הזקינים ל̇ דס̇}[27]

23 וְאֶל־הַזְּקֵנִים] = O D L M V R | ~ B וְאֶל־הַזְּקֵנִים **24** וְאֶל־הַזְּקֵנִים] = O D L | < M V R B **25** וְאֶל־הַזְּקֵנִים] = O | < D L M V R B **26** See previous footnote. **27** See previous footnote.

Exod 24:16 וַיִּשְׁכֹּן[28]
MP Ø[29]
MMu וישבן ה̇ בקר̇י וסימני̇[30] כבוד (Exod 24:16) העבן (Num 10:12) ישראל (Deut 33:28)
נבחדות (Job 15:28) בירושלם (1Chr 23:25)

28 וַיִּשְׁכֹּן] ~ O D L M R B וַיִּשְׁכָּן [[V?]] **29** וַיִּשְׁכֹּן] Ø O L B | D R ה̇ [[V ה̇?]] | M ה̇ ד̇ חס̇ וא̇ מל̇ **30** וַיִּשְׁכֹּן] L M V (Weil 537) |< O [[D?]] R B

Exod 24:17 וּמַרְאֵה[31]
MP Ø[32]
MMu ומראה ז̇ קמצין וסימני̇[33] כבוד (Exod 24:17) בנגע (Lev 13:3) הנתק (Lev 13:32) יכסנו
(Num 9:16) האופנים (Ezek 10:9) הילודים (Da 1:13) הערב (Da 8:26) וחד פתח ומראה ולא
בחידת (Num 12:8)

31 וּמַרְאֵה] = O D L M V | ~ B וּמַרְאֵה **32** וּמַרְאֵה] Ø L B | O D R ז̇ | M ב̇ האופנים ודין | V קמצ̇ [?] **33** וּמַרְאֵה] = O [[D?]] L (Weil 539) R | < M V B

Exod 25:2 וְיִקְחוּ[34]
MP יו̇ בק̇[35]
MMor /6/ ויקחו חד מן ו̇ וסימני̇[36] דבר אל בני ישראל (Exod 25:2) ויקחו אליך (Lev 24:2)
דברו אל כל עדת בני ישראל לאמר בעשור (Exod 12:3) את בני ישר̇ ואתה תצוה את בני ישר̇
(Exod 27:20) זאת חקת התורה (Num 19:2) ויען אחד מעבדיו ויאמר (2Kgs 7:13)

34 וְיִקְחוּ] = O D L M [[V]] R | ~ B וְיִקְחֽוּ **35** וְיִקְחוּ] ~ D L ו̇ | ~ O M ו̇ רפ̇ | R ו̇ | < [[V]] B **36** וְיִקְחוּ] M (Weil 560) | < O [[D]] L (but Weil 560) V R (but Weil 1853) B

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Other Texts

Uncertain (reading marks?):

לֹ? / קִ? / לֹ?[iii]

Addendum on Exod 24:9 (end of the verse) and on its Targum (beginning of the same verse) by Elijah ha-Naqdan.

Case 8: f. 93r, Exodus 26:19–26:32

Pillars from the court of the Tabernacle (27:10–27:19 & 38:10–38:19)

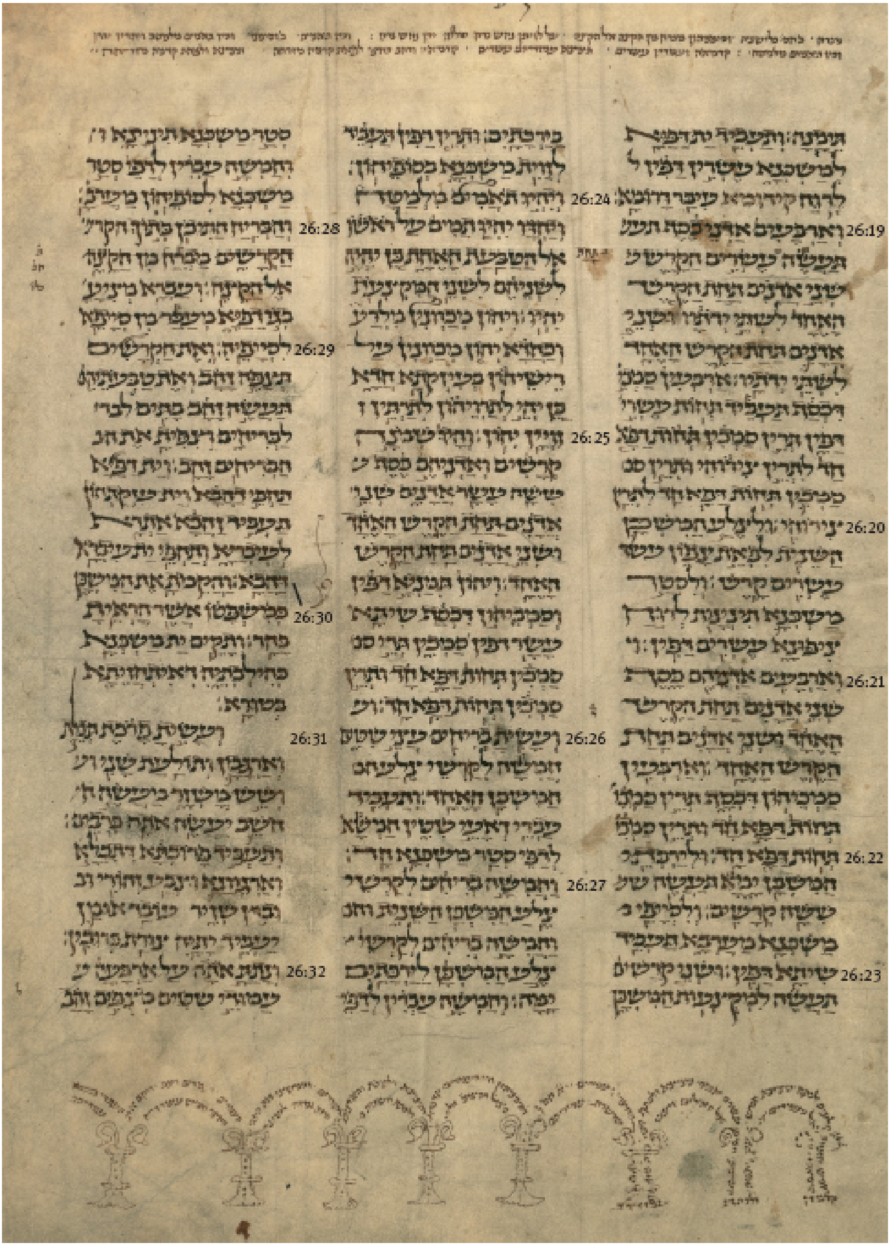
26:24
26:19
26:28
26:29
26:25
26:20
26:30
26:21
26:31
26:26
26:22
26:27
26:32
26:23

Plate 8: MS BAV, Vat. Ebr. 14, f. 93r © 2014 Biblioteca Apostolica Vaticana

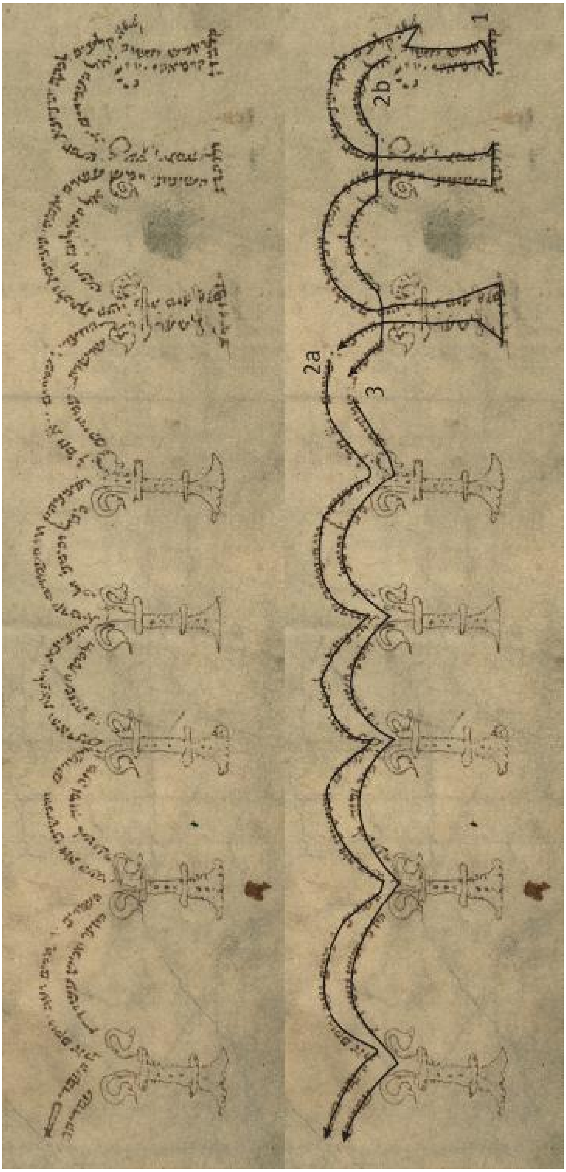

Figure 8: Case 8, lower margin with captions

Masoretic notes on Exodus 26:19–26:32[228]

Exod 26:24 וְֽיִהְי֤וּ תֹֽאֲמִם֙[1]

[2]Ø MP

MMu והיו תאמים בֿ וסימנ׳[3] והיו תאמים מלמאה ויחדיו והיו (Exod 26:24) והיו תאמים מלמטה (Exod 36:29)

1 וְֽיִהְי֤וּ תֹֽאֲמִם֙] L וְיִהְיוּ תְאֻמִם֙ | V B וְיִהְיוּ תוֹאֻמִם֙ | O D M R וְיִהְיוּ תְאֻמִם֙ **2** וְֽיִהְי֤וּ תֹֽאֲמִם֙] Ø B | O L M יֿאֿ רפֿ | D V R יֿאֿ **3** וְֽיִהְי֤וּ תֹֽאֲמִם֙] O L R$^{\text{(Weil 417)}}$ | < D M B [V?]

Exod 26:28 מַבְרִֽחַ֙[4]

MP בֿ חסֿ כלֿ[5]

MMu מברח בֿ חסֿ בלישניה וסימניהון[6] מברח מן הקצה אל הקצה (Exod 26:28) על לויתן נחש ברח (Isa 27:1) חוללה ידו נחש ברח (Job 26:13)

4 מַבְרִֽחַ] = O D L M V R B **5** מַבְרִֽחַ] ~ O L V גֿ חסֿ בליש | ~ D M לֿ וחסֿ גֿ בלשנ | R לֿ חסֿ | < B **6** מַבְרִֽחַ] O$^{\text{(CM)}}$ מברח לֿ חסֿ | L$^{\text{(Weil 554)}}$ | < D M [V?] R B

Exod 26:32 מְֽצֻפִּים֙[7]

MP לֿ[8]

[9]Ø MM

7 מְֽצֻפִּים] = O L M D V R B **8** מְֽצֻפִּים] = D לֿ וחסֿ | V M לֿ | < O L R B **9** מְֽצֻפִּים] Ø O L M D B | V מצפים לֿ

***

Masoretic cumulative note (in the upper margin) not related to the biblical text of this folio but related to the gate with pilars image made in micrography / Exod 27:10 & Exod 38:10 / Exod 27:13 & Exod 38:13 / Exod 27:14 & Exod 38:14

Exod 27:15 & Exod 38:15 / & ? Exod 27:16

CMu קדמאה[10] ועמדיו עשרים (Exod 27:10) תיניינא עמודיהם עשרים (Exod 38:10) קדמאה
ורחב החצר לפאת קדמה מזרחה (Exod 27:13) תיניינא ולפאת קדמה מזרחה (Exod 38:13)
CMfig /1/ קדמה קדמאה וחמש עשרה אמה קלעים לכתף (Exod 27:14) תיניינא חמש עשר[ה]
אמה (Exod 38:14) [תיניינא] ולכתף השינית חמש עשרה אמה (Exod 38:15) תיניינא ולכתף
השנית (Exod 27:15) [?[ii]] [ו]לשער החצר (Exod 27:16) [[Exod 38:16]][iii]

10 קדמאה] ~ Vat14(on Exod 38:10–15 in f. 109v, all instances from Exodus) קדמאה חמש אמות ארך רחב (27:1) קדמאה וכן לפאת צפון בארך (27:11) קדמאה עמודיהם ארבעה מצעׄ פסׄ (27:16) וקדמאה ורחב החצר לפאת ים (27:12) תנינא חמש אמות ארכו רחבו (38:1) תיניינא ולפאת צפון מאה באמה (38:11) תנינא ועמדיהם ארבעה רׄא פסׄ (38:19) תיניינא ולפאת ים קלעים (38:12) | ~ V(MMa/MMl in f. 39r) קדמאה את חצר קלעים לחצר לפאת האחת (27:9) תנינא את החצר קלעי החצר (38:9) קדמאה לפאת קדמה מזרחה (27:13) תנינא ולפאת קדמה (38:13) [קדמאה עמודיו עשרים (27:10)] תנינא ועמודיהם עשרים ראש פסוק (38:10) וחמש עשרה אמה לכתף (27:14) תנינא חמש עשרה אל הכתף (38:14) קדמאה ולכתף השנית חמש אמה (27:15) תנינא ולכתף השנית מזה ומזה (38:15) | ~ M(Ortega Monasterio 2002, 93 on Exod 27:3)
| < O D L R B

Exod 27:10/11 [הָעַמֻּדִ֥ים][11iv]
MP [יׄג חסׄ][12v]
MMfig /2a/ עמדים יׄא חסׄ וׄ וסימניהון[13vi] וי העמדים קדמא (Exod 27:10) ותיניינא
(Exod 27:11) ולפאת (Exod 38:12) והאדנים לעמדים (Exod 38:17) והמשיני את {העמ}
העמדים (Judg 16:26) ועמדים ועב (1Kgs 7:6) ויקם את העבדם[vii] (1Kgs 7:21) /2b/ אל
העמדים (Jer 27:19) {א} אל האילים (Ezek 40:49) ויעש שרשרות (2Chr 3:16) [1Kgs 7:41][viii]

11 הָעַמֻּדִ֥ים] = O L M D V R B **12** הָעַמֻּדִ֥ים] = M | ~ O כׄל מׄל בׄ מׄ יׄא חסׄ | L D R יׄא חסׄ | < V B **13** הָעַמֻּדִ֥ים] = O R L M(Weil 558) [[D?]] | ~ B(all instances from Exodus) כל לשון עמודי חסׄ בׄ מׄ אילן עמודי דפרכת (26:32) ועשית למסך (26:37) כל עמודי החצר (27:17) ויעש לה (36:36) ואת עמודיו חמשה (36:38) עמודיהם עשרה (38:12) ולפאת צפון (38:11) עמודיהם עשרה (?38:12) וי העמודים (?38:17) לפאת ים (38:12) עמודיו עשרה ולפאת קדמה (38:13) עמודיהם שלשה (38:14) והאדנים לעמודים (38:17) תניינא זה ויי העמודים | < V

Exod 38:12 [עַמּוּדֵיהֶ֫ם][14ix]
MP [דׄ מלׄ][15x]
MMfig /3/ עמודיהם דׄ מלׄ וסימני[16xi] {לׄב} ולכתף השנית {מׄ} מזה ומזה (Exod 27:15) לשער
החצר (Exod 27:16) חמש עשרה עמדיהם (Exod 38:15)

14 עַמּוּדֵיהֶם] = L | ~ O D M V R עַמֻּודֵיהֶם | ~ B עַמֻּדֵיהֶם **15** עַמּוּדֵיהֶם] = O L M D V | < B **16** עַמּוּדֵיהֶם] ~ B עמודיהם דׄ מלׄ | ~ O L M R(Weil 643)) | < D V

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Other Texts

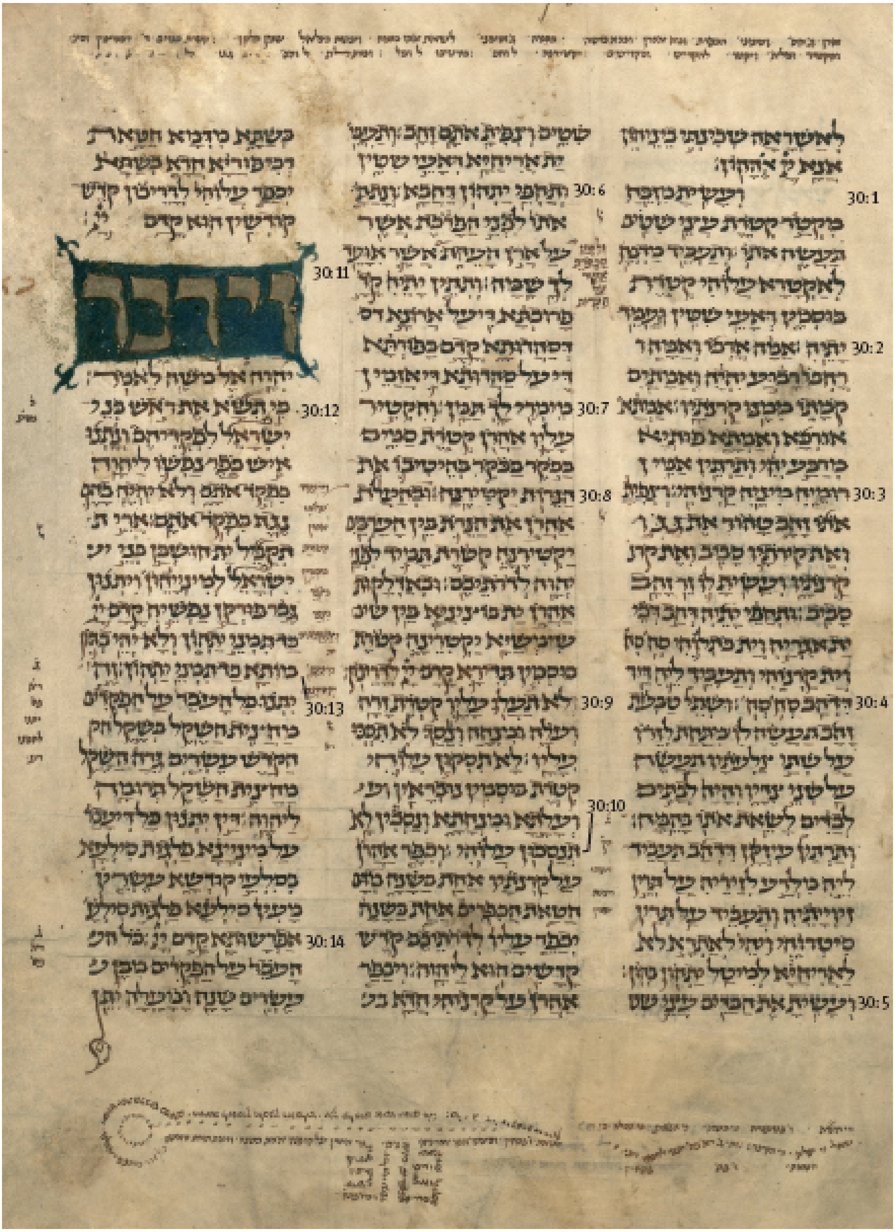
Addendum on Exod 26:19:

תַּ֥חַת

Uncertain signs (reading marks?):

Case 9: f. 98r, Exodus 30:1–30:14

Key


30:1
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30:3
30:4
30:5
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30:14

Plate 9: MS BAV, Vat. Ebr. 14, f. 98r © 2014 Biblioteca Apostolica Vaticana

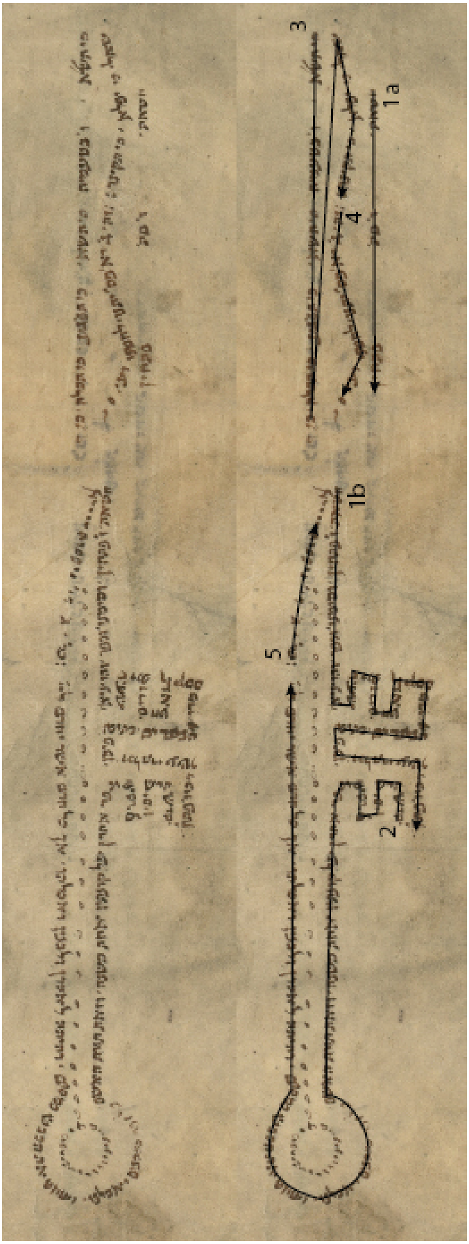

1a
1b

Figure 9: Case 9, lower margin with captions

Masoretic notes on Exodus 30:1–30:14[241]

Exod 30:1 מִקְטָר[1]
MP ל̇[2]
[3]Ø MM

1 מִקְטָר] = O D L M V R | ~ B מִקְטָר? 2 מִקְטָר] = O D L M V R | ~ B מקטר ל̇ (in a list of casus [illegible])
3 מִקְטָר] Ø O D L M V R B

Exod 30:3 גַּגּוֹ[4]
MP ל̇[5]
MMu גגו ל̇[6]

4 גַּגּוֹ] = O D L M V B R 5 גַּגּוֹ] ~ O L M V R ד̇ | ~ D ג̇ | < B 6 גַּגּוֹ] < O D L(but Weil 641) M V R B

Exod 30:4 בָּהֵמָּה[7]
MP ג̇ בק̇[8] ושתי (Exod 30:4) ועשה (Exod 36:1) שמן (Hab 1:16)
MMu בהמה ג̇ וסימנ̇[9] לשאת אתו בהמה (Exod 30:4) ועשה בצלא̇ל (Exod 36:1) שמן חלקו
(Hab 1:16)

7 בָּהֵמָּה] = O D L M V R | ~ B בְּהמה 8 בָּהֵמָּה] = B | ~ O D L M V R ג̇ 9 בָּהֵמָּה] O L R (Weil 579)
| ~ M(extended, Ortega Monasterio 2002, 114) | < D V? B

Exod 30:6 אֲרֹן[10]
[11]Ø MP
MMu ארן ג̇ חס̇ וסימנ̇[12] הכפרת (Exod 30:6) ובא אהרן (Num 4:5) ובבא משה (Num 7:89)

10 אֲרֹן] = O D L M V R B 11 אֲרֹן] Ø L V B | O D R M ג̇ חס̇ 12 אֲרֹן] < O D L M V R B

Exod 30:7 קְטֹרֶת סַמִּים[13]
[14]MP Ø
MMu קטרת סמים ד̇ דסמיכין וסימ̇[15] והקטיר (Exod 30:7) ומלא̇ (Lev 16:12) ויקטר
(Exod 40:27) להקדיש (2Chr 2:3) ומקדישים [2 Chr 13:11]u

13 קְטֹרֶת סַמִּים] = O L D M R V | ~ B קְטֹרֶת סַמִּים 14 קְטֹרֶת סַמִּים] Ø M V B | O L D ד̇ |
R ה̇ 15 קְטֹרֶת סַמִּים] = O L (Weil 580) R (ה̇) | ~ D ד̇(without 2Chr 2:3) | < M V B

Exod 30:7 בְּהֵיטִיבוֹ[16]
[17]Ø MP
MMu בהיטיב ל̇ ומל̇[18]

16 בְּהֵיטִיבוֹ] = O L R B | ~ D M V בְּהֵיטִבוֹ 17 בְּהֵיטִיבוֹ] Ø O | D M V R B ל̇ ומל̇ | L ל̇ 18 בְּהֵיטִיבוֹ]
< O D L M V R B

Exod 30:8 וּבְהַעֲלֹ֨ת[19]
MP Ø[20]
MMu ובהעלת לׄ וחסׄ[21iii]

19 וּבְהַעֲלֹ֨ת] = O D L M V R B **20** וּבְהַעֲלֹ֨ת] Ø B | O לׄ וחד בהעלות | D L R לׄ | D דׄ בלשׁׄ (~Weil 581) | M V לׄ וחסׄ **21** וּבְהַעֲלֹ֨ת] = O(CM) בהעלת לׄ ובהעלות לׄ | ~ D L (Weil 581) | < M V R B

Exod 30:9 וְעֹלָ֣ה [וּמִנְחָ֑ה][22]
MP לׄ דסׄ[23]
MM Ø[24iv]

22 וְעֹלָ֣ה וּמִנְחָ֑ה] = O D L M V R B **23** וְעֹלָ֣ה וּמִנְחָ֑ה] = O | ~ D L V R בׄ | < M B **24** וְעֹלָ֣ה וּמִנְחָ֑ה] Ø L M V R B | O(CM) ועלה ומנחה לׄ | D ועלה בׄ וסימנהון לא תעלׄו עלׄיו גם סגרו דלׄתות האולם

Exod 30:10 חַטַּ֣את[25v]
MP Ø[26]
MMfig /1a/ חטאת זׄ פתׄ פתחין /1b/ {חטאת זׄ פתחין} וסימניׄ[27] וכפר (Exod 30:10) והוציא (Lev 4: 21) שעיר דכפורים (Num 29:11) חטאת קסם מרי (1Sam 15:23) הנערים (1Sam 2:17) כתובה (Jer 17:1) פימו (Ps 59:13) וכל תרי עשר דכוׄו פתׄח

25 חַטַּ֣את] ~ O D L M V B חַטַּאת **26** חַטַּ֣את] Ø V B | O R זׄ פתׄח [[וכלׄ]] | D L M זׄ וכל תרי עשרה דכוׄת בר מן חד | V דׄ | R גׄ **27** חַטַּ֣את] = R M(~Weil 676 with one lacuna) < |O D L(but see Weil 676) V B

Exod 30:10 קֹ֥דֶשׁ־קָֽדָשִׁ֖ים[28]
MP Ø[29]
MMfig /2/ קדש קדשים וׄ דסׄ וסיׄמׄ[30vi] וכפר אהרן עלׄ קרנתיו אחת בשנה (Exod 30:10) וזאת תורת האשם (Lev 7:1) כלׄ זכר בכהנים יאכלׄנו (Lev 7:6) ושחט את הכבש במקום (Lev 14:13) והיתה לׄאהרן ולבניו ואכלׄהו (Lev 24:9) אך כלׄ חרם אשר יחרם לייי (Lev 27:28)

28 קֹ֥דֶשׁ־קָֽדָשִׁ֖ים] = O D L M V R B **29** קֹ֥דֶשׁ־קָֽדָשִׁ֖ים] Ø L M V B | O וׄ | D וׄ בתוׄ **30** קֹ֥דֶשׁ־קָֽדָשִׁ֖ים] = Weil 831 | ~ O (Weil 4108) | < D L(but Weil 831) M V R B

Exod 30:12 כִּ֣י תִשָּׂ֞א[31]
MP הׄ בטעׄ[32]
MMor /3/ כי תשא וׄ בטעמיה[33] כי תשא (Exod 30:12) כי תפגע (Exod 23:4) כי תכלה (Deut 26:12) כי שאלׄ (Deut 4:32) כי יפלׄא (Deut 17:8) כי תקצר (Deut 24:19)

31 כִּ֣י תִשָּׂ֞א] = O D L M V R B **32** כִּ֣י תִשָּׂ֞א] ~ O דׄ בטעׄ בראׄ פסׄ מן בׄ מלׄין ב[?] | L M R דׄ בטעמׄ בתוׄ | ~ D חׄ בטעׄ בתוׄ | ~ V הׄ ראשׄ פסוק בטעׄ בתורה | ~ B יׄ בטעׄ **33** כִּ֣י תִשָּׂ֞א] ~ B גׄ בטעמׄ כי תשא כי תפגע כי תכלׄה כי יפלׄא כי תקצר (~Weil 1151) | ~ R דׄ ראׄ פסׄ בטעמׄ בתורה וסמניהון כי תישא את ראש כי תפגע כי תכלׄה לעשר כי לקחו (~Weil 1151) < O D L M V

Exod 30:13 זֶ֣ה |[34]
MP גׄ ראׄ פסׄ[35] יתנו (Exod 30:13) לׄחמנו (Josh 9:12) רע (Eccl 9:3)
MMor /4/ זה גׄ ראׄ פסׄ[36] זה יתנו (Exod 30:13) לׄחמנו (Josh 9:12) רע (Eccl 9:13)

34 זֶ֣ה |] = O D L M V R B **35** זֶ֣ה |] = M | ~ O V R גׄ בטעׄ בראׄ פסׄ | ~ D L גׄ בטעׄ | < B **36** זֶ֣ה |] = M | ~ O (Weil 3714 without Es 7:11) D (Weil 3714) | ~ R B זה בׄ בטעׄ רׄפׄ וסימנהון זה לׄחמנו | < L V

Exod 30:14 כָּל[36]

MP ג רא פס[37]

MMfig /5/ כל ג ר פסו[38]

36 כָּל] = O D L M V R | ~ B כֹל 37 כָּל] ~ D בּ | ~ O בּ בטעֹ ראשׁ פסוֹ | < L M V R B 38 כָּל] < O D L M [[V]] R B

***

Other Texts

Uncertain signs (reading marks?):

לכְ\ לכְ״▾

Addendum on Exod 30:6 in the margin, not from Elijah ha-Naqdan:

וְלִפְנֵי הַכַּפֹּרֶת אֲשֶׁר עַל הָעֵדוּת

Addendum of the entire verse of the Targum on Exod 30:7, by Elijah ha-Naqdan.

Case 10: f. 100v, Exodus 32:13–32:25

Broken Tables beneath Mount Horeb

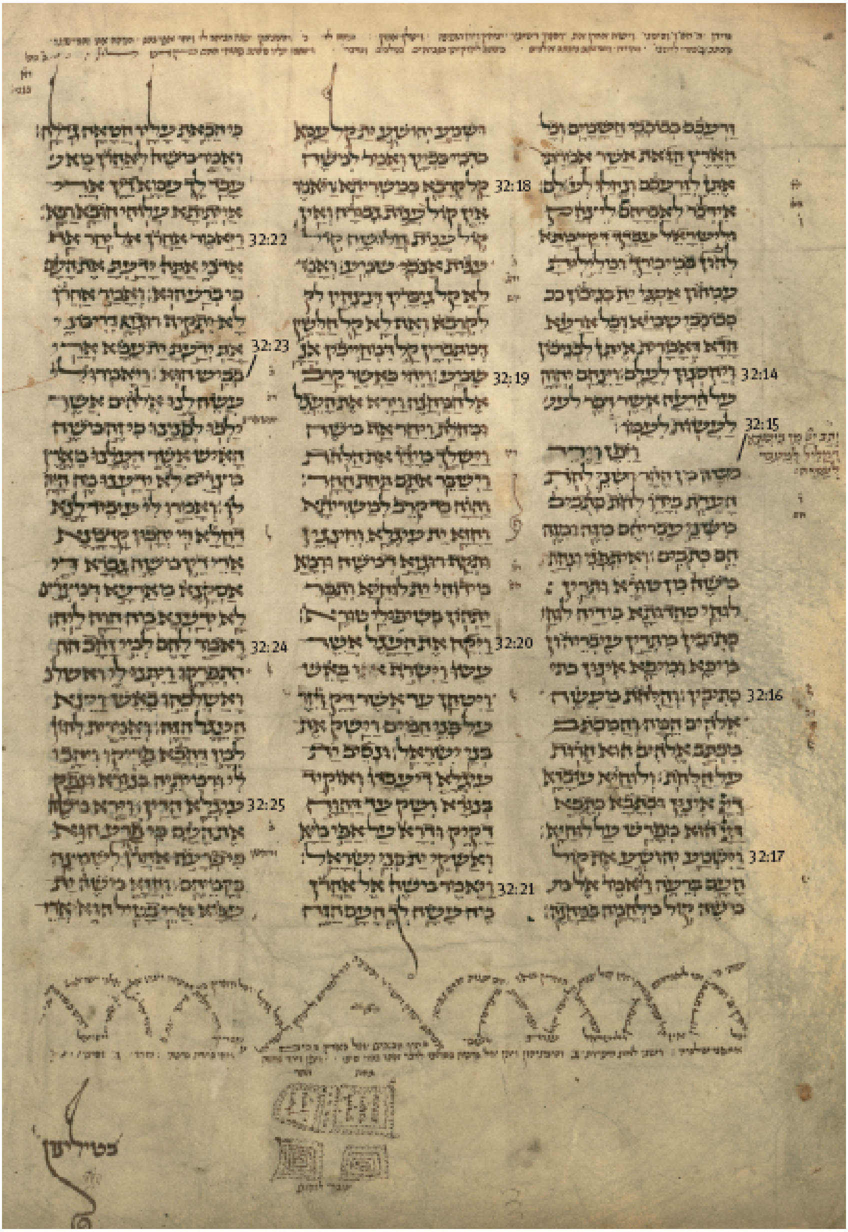
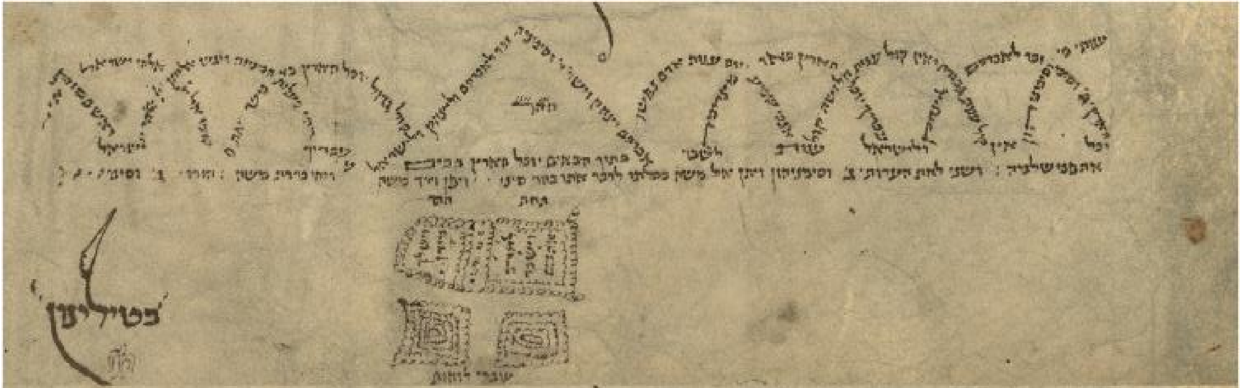

32:14
32:15
32:16
32:17
32:18
32:19
32:20
32:21
32:22
32:23
32:24
32:25

Plate 10: MS BAV, Vat. Ebr. 14, f. 100v © 2014 Biblioteca Apostolica Vaticana



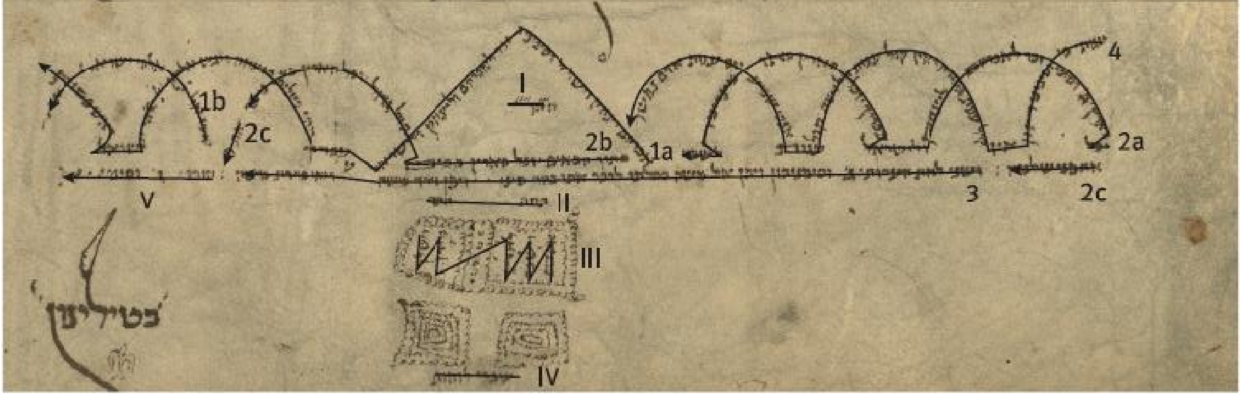

4
2a
2c
3
1a
2b
I
II
III
IV
2c
1b
V

Figure 10: Case 10, lower margin with captions

Masoretic notes on Exodus 32:13–32:25

[הַנִּ֫יחָה[1i]] Exod 32:10
[[2]Ø MP]
MMu הניחה לי בׄ וסימניהון[3] עתה הניחה לי ויחר אפי בהם (Exod 32:10) הניחה אתי והמישני (Judg 16:26)

1 הַנִּ֫יחָה] = O D L M V R | ~ B הַנִּיחָה   **2** הַנִּ֫יחָה] Ø B | O L V R בׄ | D בׄ והמישני | M לׄ   **3** הַנִּ֫יחָה] < O [D?] L M [[V]] R B

***

[לְאַבְרָהָ֠ם לְיִצְחָ֞ק וּלְיִשְׂרָאֵ֗ל[4iii]] Exod 32:13
[[5]Ø MP]
MMfig \1a\ אברהם יצחק וישרׄ דׄ וסימניה[6] זכר לאברהם וליצחק ולישראל עבדיך (Exod 32:13) ויהי בעלות המנחה ויגש אליהו (1Kgs 18:36) ייי אלהי [אברהם יצחק ו]ישראל ראש פסוק (1Chr 29:18) \1b\ שובו אל ייי אלהי ישראל אׄ (2Chr 30:6)

4 לְאַבְרָהָ֠ם] = O D L M V R B   **5** לְאַבְרָהָ֠ם] Ø O L B R | < D M V דׄ   **6** לְאַבְרָהָ֠ם] = D M [V ?]$^{\text{(Weil 4147)}}$ | < O R B

[וּלְיִשְׂרָאֵ֗ל[7iii]] Exod 32:13
[[8]וׄ MP]
[9]Ø MM

7 וּלְיִשְׂרָאֵ֗ל] = O D L M V R B   **8** וּלְיִשְׂרָאֵ֗ל] = D L R | < [O?] M V B   **9** וּלְיִשְׂרָאֵ֗ל] Ø R | O D L M V B$^{\text{(Weil 967)}}$

וְכָל־הָאָ֨רֶץ[10] Exod 32:13
[11]Ø MP
MMfig \2a\ וכל הארץ הׄ וסימׄ[12] זכר לאברהם ליצחק ולישראל עבדיך (Exod 32:13) וכל הארץ באו מצרימה לשבר \2b\ בתוך הבאים[iv] (Gen 41:57) וכל הארץ בכים קול גדול (2Sam 15:23) וכל הארץ {ב} ביער (1Sam 14:25) \2c\ {את פׄ} את פני שלמה (1Kgs 10:24)

10 וְכָל־הָאָ֨רֶץ] = O D L M V R B   **11** וְכָל־הָאָ֨רֶץ] Ø O M B | < D L V R הׄ   **12** וְכָל־הָאָ֨רֶץ] = R$^{\text{(Weil 310)}}$ < O [D?] L$^{\text{(but Weil 310)}}$ M [[V?]] B

לְעֹלָֽם[13v] Exod 32:13
[14i] יׄח חסׄ וׄ MP
[15vi]Ø MM

13 לְעֹלָֽם] = O D L M V R B   **14** לְעֹלָֽם] = O D L V | < M R B   **15** לְעֹלָֽם] Ø O D L$^{\text{(but Weil 25)}}$ M R V | B לעלם וׄ חסׄ באוריתא וסימנהון לא ידון רוחי באדם זה שמי לעלם ייי ימלך ועבדו לעלם אות הוא לעלם ונלחו לעלם והתנחלתם לבבם

Exod 32:15 וּשְׁנֵי לֻחֹת הָעֵדֻת[16]
[17]Ø MP
MMfig \3\ ושני לחת העדות גׄ וסימניהון[18] ויתן אל משה ככלתו לדבר אתו בהר סיני
(Exod 31:18) ויפו וירד משה (Exod 32:15) ויהי ברדת משה (Exod 34:29)

16 וּשְׁנֵי לֻחֹת הָעֵדֻת] = O D L M V R B **17** וּשְׁנֵי לֻחֹת הָעֵדֻת] Ø O D V R B | L M גׄ **18** וּשְׁנֵי לֻחֹת
הָעֵדֻת] < O D L M V R B

Exod 32:15 כְּתֻבִים[19]
[20]וׄ חסׄ MP
[21]Ø MM

19 כְּתֻבִים] = O D L M V R B **20** כְּתֻבִים] O M R B כל אוריׄ \ התוׄ חסׄ | D וׄ חסרׄ | < L V **21** כְּתֻבִים]
Ø O D L M V R | < B כתבים כל אוריתא חסׄ \ לׄ כתבים לׄ כתׄ כן

Exod 32:16 מַעֲשֵׂה אֱלֹהִים[22]
[23]לׄ דסׄ MP
[24]Ø MM

22 מַעֲשֵׂה אֱלֹהִים] ~ O D L M V R B מַעֲשֵׂה **23** מַעֲשֵׂה אֱלֹהִים] ~ O D L M R לׄ | < B V **24** מַעֲשֵׂה
אֱלֹהִים] Ø D L M [V?] R B | O $^{\text{(CM)}}$ מעשה אלהים לׄ

Exod 32:16 מִכְתַּב[25]
[26]Ø MP
MMu מכתב ד״ׄ בתרי לישני בתורה[27] והמכתב מכתב אלהים (Exod 32:16) מכתב לחזקיהו
בנביאים (Isa 38:9) במלכים ובדברי (2Chr 36:22) ויכתבו עליו מכתב פתוחי חתם קדש ליײ
(Exod 39:30) בׄ בתוׄ ואׄ בנבׄי

25 מִכְתַּב] = O D L M V R B **26** מִכְתַּב] Ø L M V R B | O D לׄ **27** מִכְתַּב] < O D L M V R B

Exod 32:16 חָרוּת[28]
[29]לׄ MP
[30]Ø MM

28 חָרוּת] = O D L M V R | ~ B חָרֻת **29** חָרוּת] = O D L R | < M V B **30** חָרוּת] Ø O D L M V R B

Exod 32:17 בְּרֵעֹה[31]
[32]לׄ MP
[33]Ø MM

31 בְּרֵעֹה] = O D L M V R B **32** בְּרֵעֹה] ~ O M B לׄ וכתׄ כן | ~ L V לׄ וכתׄ הׄ | ~ R לׄ | ~ D עוׄ קריׄ \
לׄ וכתׄ \ יבׄ מלין בתוׄ כתב הׄ וקרׄ וׄ **33** בְּרֵעֹה] Ø O D M V B L$^{\text{(but Weil 598; Cassuto 1989, 17)}}$

Exod 32:18 עַנּ֔וֹת[34]
MP בׄ ודגׄ יום (Isa 58:5)[35]
MMfig \4\ ענות בׄ וסימניהון[36] אין קול ענות גבורה ואין קול ענות חלושה קול ענות אנכי שמע (Exod 32:18) יום ענות אדם נפשו (Isa 58:5)

34 עַנּ֔וֹת] = O D L M V R B **35** עַנּ֔וֹת] = O D L V R | ~ M | < B **36** עַנּ֔וֹת] = O D$^{\text{(Weil 2124)}}$ L V | < M R B

Exod 32:19 מִיָּדָ֗ו[37]
MP דיו קׄ והׄ חסׄ[38]
MMu מידו הׄ חסׄ וׄ וסימנׄ[39] וישא אהרן את (Lev 9:22) וסמך דשעיר (Lev 16:21) ימחץ וידו תרפינה (Job 5:18) וישלך ׀ אהרן (Exod 32:19)

38 מִיָּדָ֗ו] = O D L V R M | ~ B מִיָדוֹ **38** מִיָּדָ֗ו] ~ O הׄ כתׄ כן | ~ D מידיו קׄ \ הׄ כתב כן | ~ M מידיו קׄ \ הׄ כתיבין ידו וקרין ידיו | ~ L הׄ חסׄ | ~ V הׄ חסׄ דיו קרי מידיו הׄ חסׄ | ~ R מידיו קׄ | < B **39** מִיָּדָ֗ו] = D R | < O D L M [[V ?]] B

Exod 32:20 וַיִּטְחַ֖ן[40]
MP לׄ[41]
MM Ø[42]

40 וַיִּטְחַ֖ן] = O D L M V R | ~ B וַיִּטְחַן **41** וַיִּטְחַ֖ן] = D L M R | < O V B **42** וַיִּטְחַ֖ן] Ø O D L M V R B

Exod 32:23 וַיֹּ֣אמְרוּ לִ֗י[43]
MP בׄ דסׄ הנשארים (Neh 1:3)[44]
MM Ø[45]

43 וַיֹּ֣אמְרוּ לִ֗י] ~ O D L M V R וַיֹּאמְרוּ לִ֗י | ~ B וַיֹּאמְרוּ לִי **44** וַיֹּ֣אמְרוּ לִ֗י] = D M | ~ L V R בׄ | < O B **45** וַיֹּ֣אמְרוּ לִ֗י] Ø O D L M V R B

Exod 32:24 הִתְפָּרָ֑קוּ[46]
MP לׄ[47]

Exod 32:20 וַיִּטְחַ֖ן[40]
MP לׄ[41]
MM Ø[42]

40 וַיִּטְחַ֖ן] = O D L M V R | ~ B וַיִּטְחַן **41** וַיִּטְחַ֖ן] = D L M R | < O V B **42** וַיִּטְחַ֖ן] Ø O D L M V R B

[43]וַיֹּ֣אמְרוּ לִ֔י Exod 32:23
[44](Neh 1:3) בׄ דסׄ הנשארים MP
[45]Ø MM

43 וַיֹּ֣אמְרוּ לִ֔י] ~ O D L M V R וַיֹּ֣אמְרוּ לִ֔י | ~ B וַיֹּ֣אמְרוּ לִ֔י   44 וַיֹּ֣אמְרוּ לִ֔י] = D M | ~ L V R בׄ | < O B   45 וַיֹּ֣אמְרוּ לִ֔י] Ø O D L M V R B

[46]הִתְפָּרָ֑קוּ Exod 32:24
[47]לׄ MP
[48]Ø MM

46 הִתְפָּרָ֑קוּ] = O D L M V R B   47 הִתְפָּרָ֑קוּ] = O D L R | < M V B   48 הִתְפָּרָ֑קוּ] Ø O D L M V R B

[49]פָּ֣רֻעַ Exod 32:25
[50](Lev 13:45) בׄ וראשו MP
[51]Ø MM

49 פָּ֣רֻעַ] = O D L M V R B   50 פָּ֣רֻעַ] = V בׄ וראשו חד חסׄ וחד מלׄ | B לׄ חסׄ ואׄ מלׄ | O D L בׄ חד חסׄ וחד מלׄ | ~ M לׄ כתׄ כן   51 פָּ֣רֻעַ] Ø O V R B | D L (Weil 599) | M בׄ חד חסׄ וחד מלׄ וסמנׄ וראשו יהיה פרוע כי פרע הוא

***

Other Texts

MM anticipating on in Exod 33:5:

V הורד ג̇ וסימ̇״

Captions quoting Exod 32:19 and describing the figurative form and its elements (the Mount; beneath the Mount, the unbroken and then the broken tables):

I ההר
II תחת ההר
III תחת ההר וישלך מידו [את ה]לחת וישבר אתם
IV שברי לוחות

Uncertain signs (reading marks?):

Addendum of the entire verse of the Targum on Exod 32:14, in the margin, not from Elijah ha-Naqdan.

Case 11: f. 101r, Exodus 32:26–33:1

“Every son of Levi is now a sword” (Exod 32:27)[259]

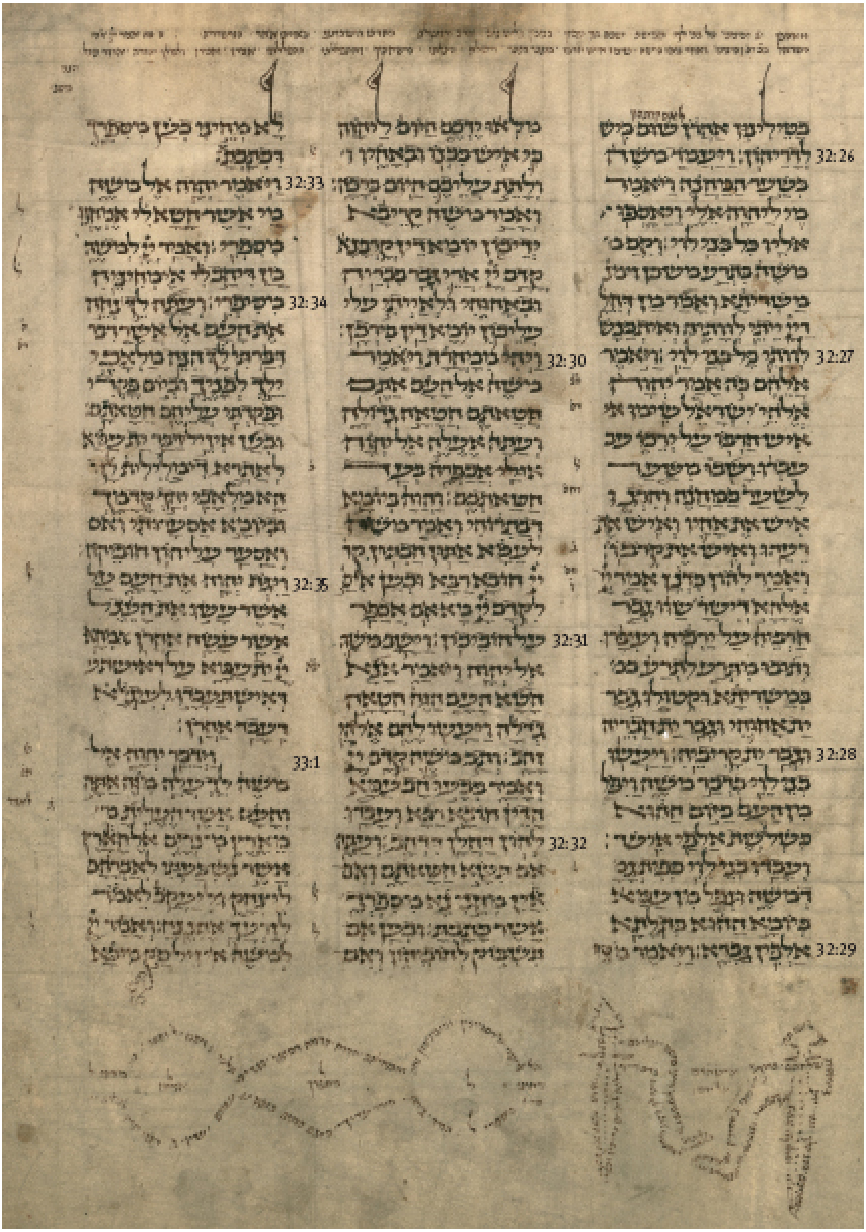

32:26
32:27
32:28
32:29
32:30
32:31
32:32
32:33
32:34
32:35
33:1

Plate 11: MS BAV, Vat. Ebr. 14, f. 101r © 2014 Biblioteca Apostolica Vaticana

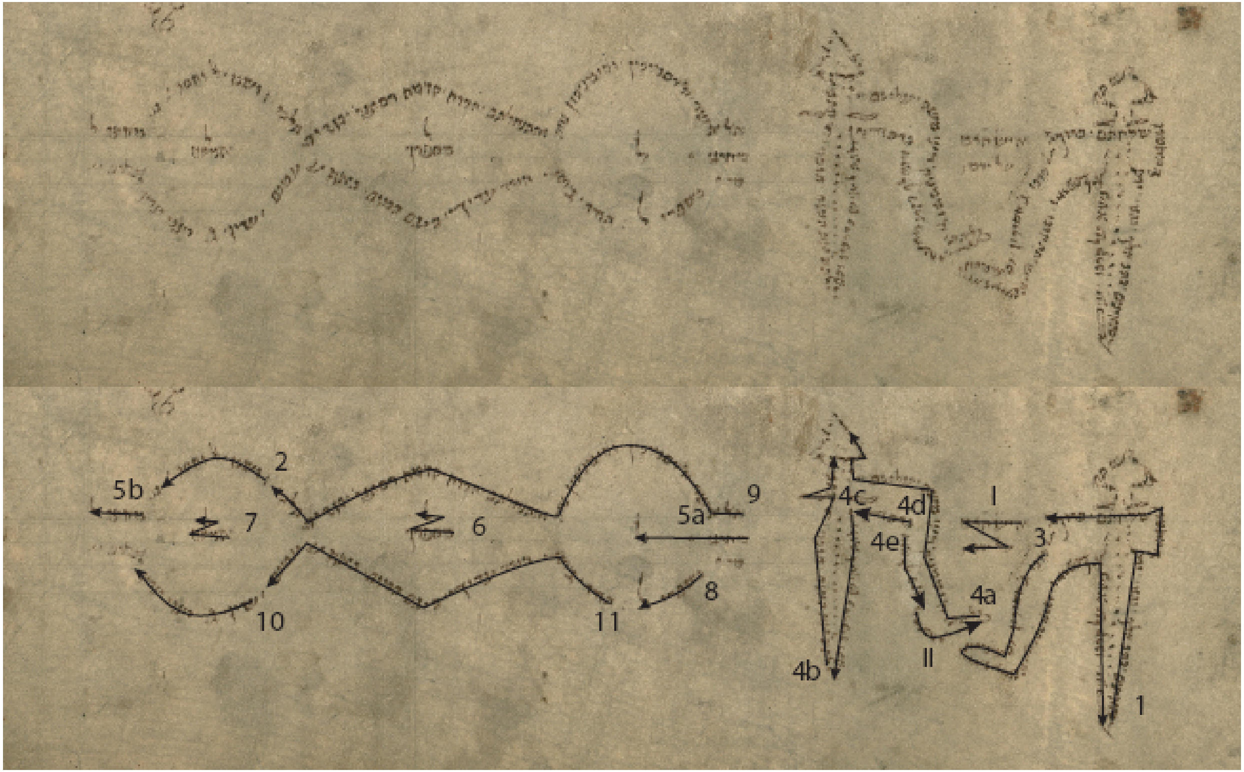

1
3
I
4a
II
4d
4e
4c
4b
9
5a
8
11
6
2
7
10
5b

Figure 11: Case 11, lower margin with captions

Masoretic notes on Exodus 32:26–33:1[260]

Exod 32:26 וַיֵּאָסְפ֥וּ[1]
MP Ø[2]
MMu ויאספו יב֯ וסימנ֯ כל בני לוי (Exod 32:26) חמשת (Josh 10:5) שכם (Judg 9:6) בני
עמון (Judg 10:17) בנימן (Judg 20:14) פלשתים (1Sam 17:1) ארם (2Sam 10:15) ירושלם
(2Chr 30:13) החדש השביעי כאיש אחד (Ezra 3:1) המשררים (Neh 12:28)
[Neh 7:1 and 2Sam 10:15][13]

1 וַיֵּאָסְפ֥וּ] = V | ~ O D L M R וַיֵּאָסְפ֥וּ | B וַיֵּאסְפוּ ? **2** וַיֵּאָסְפ֥וּ] Ø L M B | O D V R יב֯ **3** וַיֵּאָסְפ֥וּ] O D V(Ginsburg 1880, I 102, No. 1011 and 4, 120, No. 1011) | < L M R B

Exod 32:27 כֹּֽה־אָמַ֤ר יְהוָה֙ אֱלֹהֵ֣י יִשְׂרָאֵ֔ל[4iii]
MP כב֯ דס֯[5]
MMu {ה} כה אמר ייי אלהי ישראל כב֯ דס֯ וסימנ֯[6] ואמר באו משה (Exod 5:1) שימו איש חרבו
(Exod 32:27) בעבר הנהר (Josh 24:2) וישלח (Judg 6:8) העלתי (1Sam 10:18) משחתיך
(2Sam 12:7 or 2Kgs 9:6) והתפללתי (2Kgs 19:20) אמרו וחבירו (2Kgs 22:15 & 2Chr 34:23)
ולמלך יהודה (2Kgs 22:18 & 2Chr 34:26) ארור (Jer 11:3) נבל (Jer 13:12) הנני מסב
(Jer 21:4)[iii]
MMfig \1\ כתאינים (Jer 24:5) כתב (Jer 30:2) הלך (Jer 34:2) [ד?] (Jer 34:13?) תאמרו
(Jer 37:7) שלחתם (Jer 42:9) ברוך (Jer 45:2) {הנני מסב (Jer 21:4)}[ד]

4 כֹּֽה־אָמַ֤ר] = O D L M V B **5** כֹּֽה־אָמַ֤ר] = D | ~ O V R כ֯ר֯ | ~ M ב֯ בתורה באו משה ואהרן ודין | < L B **6** כֹּֽה־אָמַ֤ר] ~ D like Vat14 with לכי אמרי לירבעם. ואמרת. לכו ירשו דדברי הימים | ~ R(24 occurrences very similar to Vat14) | < O L M [[V]] B

Exod 32:27 וָשֻׁ֜בוּ[7]
MP ל֯ וחס֯[8]
MMor \2\ ושבו ל֯ וחס֯[9]

7 וָשֻׁ֜בוּ] ~ O D L M V R B וְשׁוּבוּ **8** וָשֻׁ֜בוּ] ~ D L M ג֯ מל֯ בתו֯ בל֯ש֯ | ~ V ל֯ ומל֯ בתור֯ | R B ל֯ ומל֯ | < O **9** וָשֻׁ֜בוּ] < O D L(Weil 1087) M [[V?]] R B

Exod 32:27 קְרֹבֽוֹ[10]
MP ג֯ חס֯ ו֯[11]
MMfig \3\ קרבו ג֯ חסירין וסימניהון[12] {ואיש} ואיש את קרבו (Exod 32:27) והרפה לא נשא על
קרבו (Ps 15:3) עם (Ps 148:14)

10 קְרֹבֽוֹ] = O D L M V R B **11** קְרֹבֽוֹ] = O D L M V R | < B **12** קְרֹבֽוֹ] = O D L(Weil 600) M | < [[V?]] R B

[13]וּבְאָחִיו Exod 32:29
[14]ל̇ MP
[15]Ø MM

13 וּבְאָחִיו] = O D L M R B | ~ V וּבְאָחִֽיו **14** וּבְאָחִיו] = R | < O D L M V **15** וּבְאָחִיו] Ø O D L M [[V?]] R B

[16]וְלָתֵת Exod 32:29
[17]Ø MP
MMfig \4a\ ולתת ח̇ וסימניה֯[18] ויצו (Gen 42:25) משה עליכם (Exod 32:29) \4b\ ולתתי״ את
העיר (Jer 19:12) הוסר התמיד (Da 12:11) \4c\ ולתת לאיש כדרכיו וכפרי (Jer 17:10) \4d\
הרבותיו (Ezra 9:9) \4e\ מתהלך בקרב (Deut 23:15) [י״?]

16 וְלָתֵת] = O D L M V R | ~ B וְלָתֵת **17** וְלָתֵת] O D L M V R ח̇ | B ל̇ **18** וְלָתֵת] O D L$^{\text{(Weil 601)}}$ R | < M [[V?]] B

[19]אֲכַפְּרָה֯ Exod 32:30
[20]ב̇ MP
[21]Ø MM

19 אֲכַפְּרָה֯] = O D L M V R B **20** אֲכַפְּרָה֯] = L M V R | ~ O פניו ב̇ בתו̇ | D ב̇ כי אמר | < B
21 אֲכַפְּרָה֯] Ø O D L M [[V?]] R B

[22]מְחֵנִי Exod 32:32
[23]ל̇ MP
[24]ל̇ מחיני \5a, 5b\ MMor

22 מְחֵנִי] = O D L M V R B **23** מְחֵנִי] = D L M V R | < O B **24** מְחֵנִי] < O D L M V R B

[25]מִסִּפְרְךָ Exod 32:32
[26]ל̇ MP
[27]ל̇ מספרך \6\ MMor

25 מִסִּפְרְךָ] = O D L M V R B **26** מִסִּפְרְךָ] = D L M V R B | < O **27** מִסִּפְרְךָ] < O D L M V R

[28]אֶמְחֶנּוּ Exod 32:33
[29]ל̇ MP
[30]ל̇ אמחנו \7\ MMor

28 אֶמְחֶנּוּ] = O D L M V R B **29** אֶמְחֶנּוּ] = O L M R | < D V B **30** אֶמְחֶנּוּ] < O D L M V R B

[31]מִסִּפְרִי Exod 32:33
[32]ל̇ MP
[33]ל̇ מספרי \8\ MMor

31 מִסִּפְרִי] = O D L M V R B **32** מִסִּפְרִי] = D L M | < O V R B **33** מִסִּפְרִי] < O D L M V R B

Exod 32:34 אֶל־אֲשֶׁר[34]
MP ה̇ דס̇[35]
MMor \9\ אל אשר ה̇ דסמיכין וסימניהון[36] נחה (Exod 32:34) והתנחל̇תם (Num 33:54) הרוח
קדמה דסיפר̇ (Ezek 1:12) בגדים (Ezek 42:14) תל̇כו (Ruth 1:16)

34 אֶל־אֲשֶׁר] = V | ~ O D L M R B אֶל אֲשֶׁר־ **35** אֶל־אֲשֶׁר] = D L V R | < O M B **36** אֶל־אֲשֶׁר]
= O L (Weil 602) | < D M [[V?]] R B

Exod 32:35 וַיִּגֹּף[37]
MP ל̇[38]
MM Ø[39]

37 וַיִּגֹּף] = O D L M V R B **38** וַיִּגֹּף] = O | < D L M V R B **39** וַיִּגֹּף] Ø O D L M V R B

Exod 33:1 וַיְדַבֵּר יְהוָה[40]
MP ט̇ חס̇ לאמר[41]
MM Ø[42]

40 וַיְדַבֵּר יְהוָה] ~ O D L M V R B D וַיְדַבֵּר יְהוָה **41** וַיְדַבֵּר יְהוָה] ~ L V R י̇ בתור̇ | ~ D ג̇ בתו̇
לאמר דחס̇ | < O M B **42** וַיְדַבֵּר יְהוָה] Ø O L M B | V וידבר יהוה אל משה לך י̇ חס̇ לאמר וסי̇
מנהון לך רד לך עלה מזה אחרי מות שני בני אהרן בהר יהוה סיני דשביעית במדבר סיני דריש
סיפרא במדבר סיני דפסח בערבית מואב וחברו בעצם היום הזה | R ידבר ייי אל משה י̇ וסימנהון לך
על̇ה מזה אמרי מות בהר דשביעי במדבר ריש פס̇ סני דפסח בערבית בעצם | D וידבר ייי אל משה
ל̇ך רד לך על̇ה אחרי מות דחס לאמר ג̇ בתורה

Exod 33:1 הֶעֱלֵיתָ[43]
MP ג̇[44]
MM Ø[45]

43 הֶעֱלֵיתָ] = O M R B | ~ D L V הֶעֱלִיתָ **44** הֶעֱלֵיתָ] = O D L R B | ~ V ג̇ קדמא הֶעֱלִית תנינא
העלית̇ | < M **45** הֶעֱלֵיתָ] Ø O D M B | L V R (Weil 603)

Exod 33:4 [עֶדְיוֹ][46viii]
[MP Ø[47]]
MMor \10\ עדיו ג̇[48] (Exod 33:4) וצבי עדיו (Ezek 7:20) לבלום (Ps 32:9)

46 עֶדְיוֹ] = O D L M V R B **47** עֶדְיוֹ] Ø O B | D L R ג̇ | M ל̇ וב̇ בתרי ליש̇ | V ג̇ א̇ בתו̇ א̇ בנביא א̇
בכתובים **48** עֶדְיוֹ] = M (Weil 2796) | < O [[D?]] L(Weil 2796) [[V?]] R B

Exod 33:5 [הוֹרֵד][49ix]
[MP Ø[50]]
MMor \11\ הורד ג̇ וסי̇[51] הורד עדיך (Exod 33:5) העם המים (Judg 7:4) באף עמים (Ps 56:8)
[MMu הורד ג̇ וסימנהון עדיך המים באף[x]]

49 הוֹרֵד] = O D L M V R B **50** הוֹרֵד] Ø O B | D L M R ג̇ | V ג̇ אל המים אלהים **51** הוֹרֵד] =
[[D]] L M (Weil 604) R | < O [[V?]] B

Other Texts

Caption:

I איש חרבו על ירכו (Exod 32:27)

Uncertain signs (reading marks?):

לׄ: \ לׄ:xi

Illegible text: see II.

Case 12: f. 104r, Exodus 35:1–35:15

Menorah (from the Tabernacle)

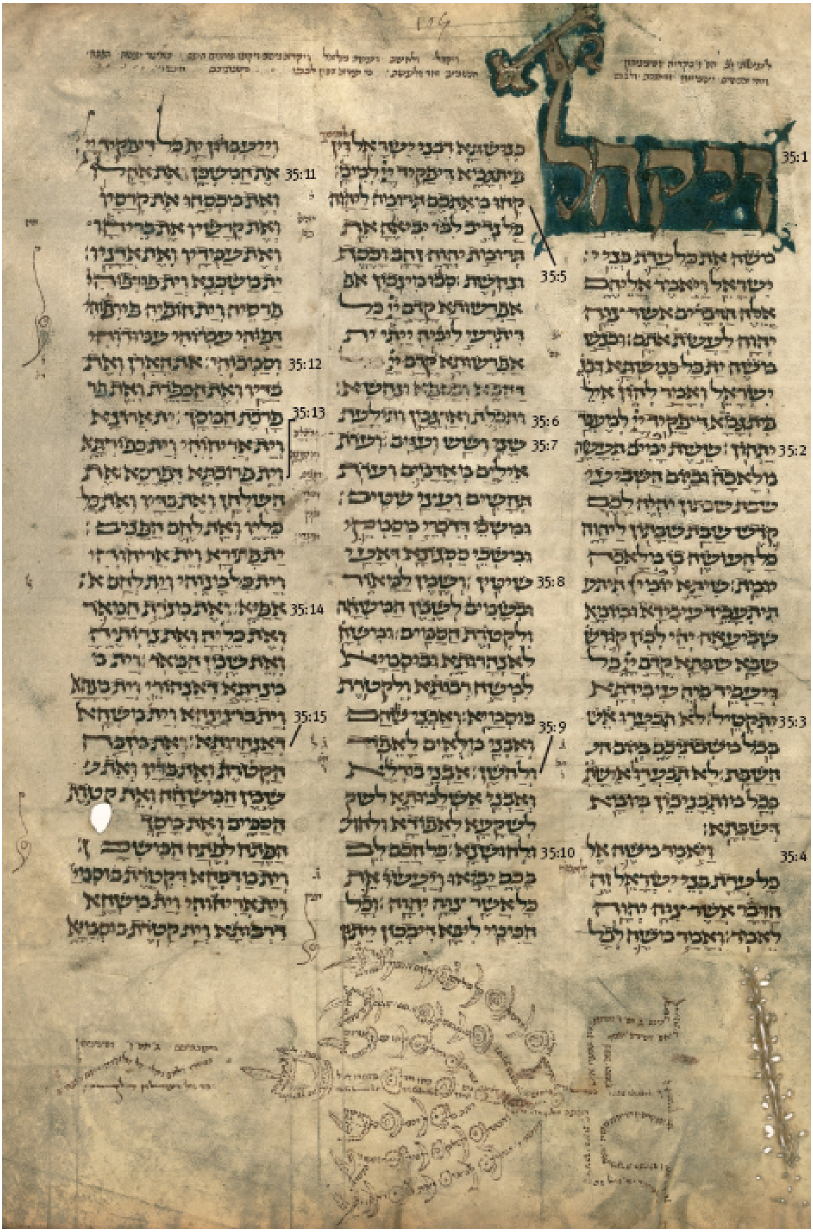

35:1
35:2
35:3
35:4
35:5
35:6
35:7
35:8
35:9
35:10
35:11
35:12
35:13
35:14
35:15

Plate 12: MS BAV, Vat. Ebr. 14, f. 104r © 2014 Biblioteca Apostolica Vaticana

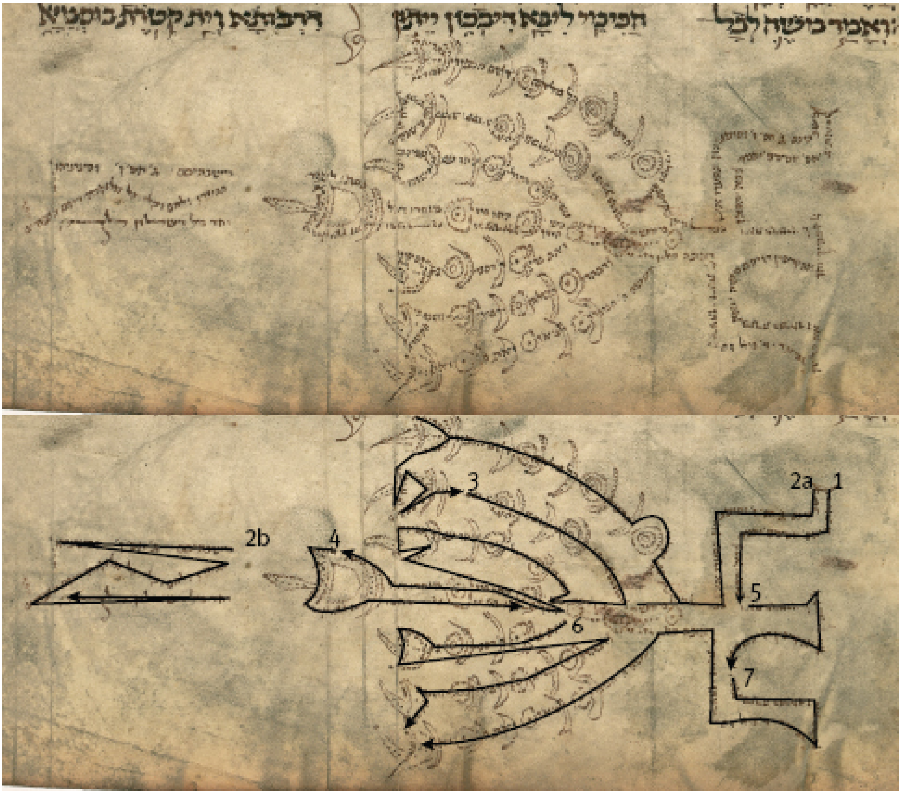
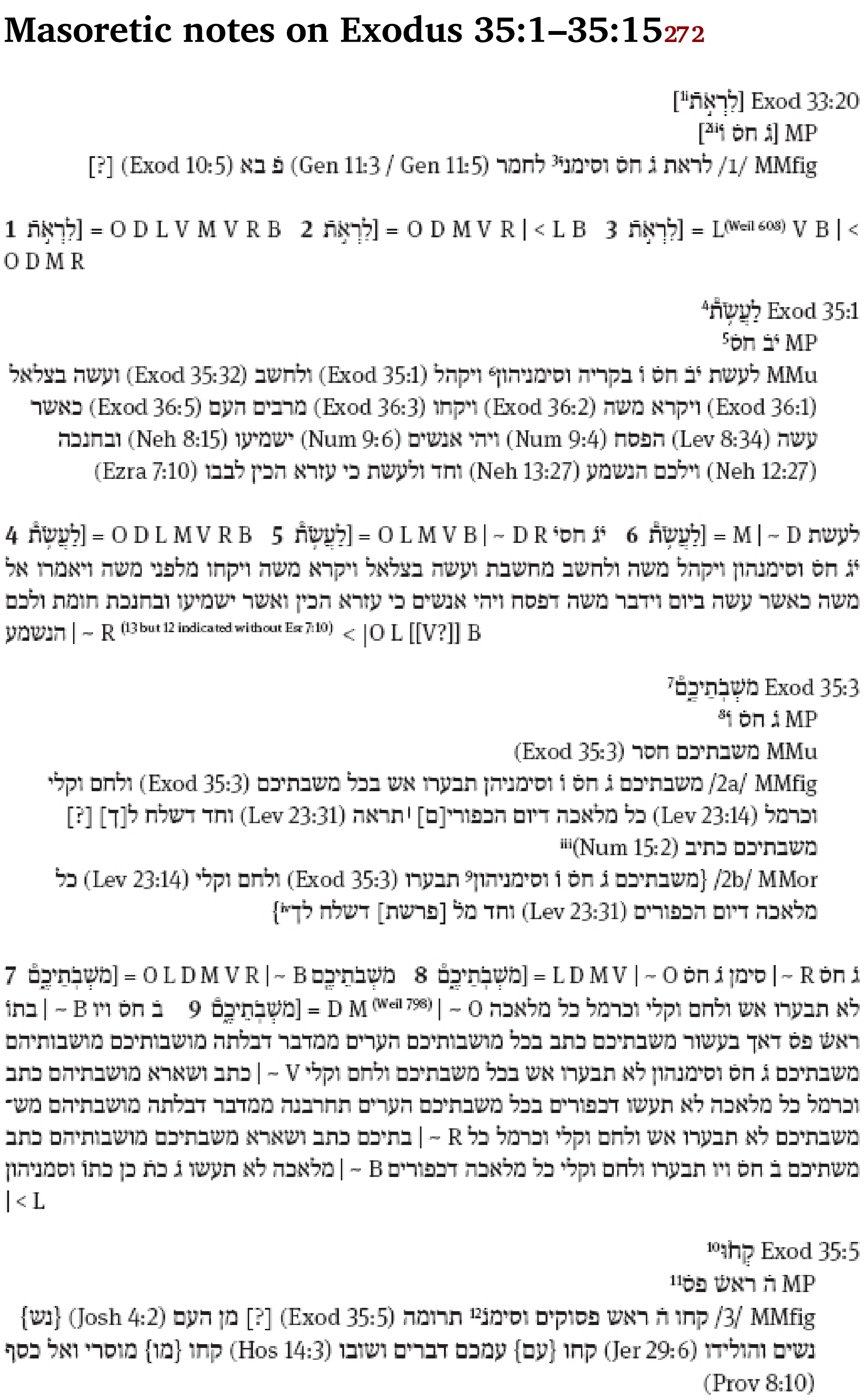

ואמר משה לכל
חכימי ליבא דיבכון ייתון
דרבותא וית קטורת בוסמיא
2a
1
2b
3
4
5
6
7

Figure 12: Case 12, lower margin with captions



Masoretic notes on Exodus 35:1–35:15[272]

Exod 33:20 [לִרְאֹת[1i]]
MP [גׄ חסׄ ו[2i]]
MMfig /1/ לראת גׄ חסׄ וסימני[3i] לחמר (Gen 11:3 / Gen 11:5) פׄ בא (Exod 10:5) [?]

1 לִרְאֹת] = O D L V M V R B 2 לִרְאֹת] = O D M V R | < L B 3 לִרְאֹת] = L (Weil 608) V B | < O D M R

Exod 35:1 לַעֲשֹׂת[4]
MP יׄבׄ חסׄ[5]
MMu לעשת יׄבׄ חסׄ וׄ בקריה וסימניהון[6] ויקהל (Exod 35:1) ולחשב (Exod 35:32) ועשה בצלאל (Exod 36:1) ויקרא משה (Exod 36:2) ויקחו (Exod 36:3) מרבים העם (Exod 36:5) כאשר עשה (Lev 8:34) הפסח (Num 9:4) ויהי אנשים (Num 9:6) ישמיעו (Neh 8:15) ובחנכה (Neh 12:27) וילכם הנשמע (Neh 13:27) וחד ולעשת כי עזרא הכין לבבו (Ezra 7:10)

4 לַעֲשֹׂת] = O D L M V R B 5 לַעֲשֹׂת] = O L M V B | ~ D R יׄגׄ חסׄ 6 לַעֲשֹׂת] = M | ~ D לעשת יׄגׄ חסׄ וסימנהון ויקהל משה ולחשב מחשבת ועשה בצלאל ויקרא משה ויקחו מלפני משה ויאמרו אל משה כאשר עשה ביום וידבר משה דפסח ויהי אנשים כי עזרא הכין ואשר ישמיעו ובחנכת חומת ולכם הנשמע | ~ R (13 but 12 indicated without Esr 7:10) < |O L [[V?]] B

Exod 35:3 מִשְׁבְתֵיכֶם[7]
MP גׄ חסׄ ו[8i]
MMu משבתיכם חסר (Exod 35:3)
MMfig /2a/ משבתיכם גׄ חסׄ וׄ וסימניהן תבערו אש בכל משבתיכם (Exod 35:3) ולחם וקלי וכרמל (Lev 23:14) כל מלאכה דיום הכפורי[ם] [i]תראה (Lev 23:31) וחד דשלח ל[ך] [?] משבתיכם כתיב (Num 15:2)[iii]
MMor /2b/ {משבתיכם גׄ חסׄ וׄ וסימניהון[9] תבערו (Exod 35:3) ולחם וקלי (Lev 23:14) כל מלאכה דיום הכפורים (Lev 23:31) וחד מלׄ [פרשת] דשלח לך[iv]}

7 מִשְׁבְתֵיכֶם] = O L D M V R | ~ B מִשְׁבְתֵיכֶם 8 מִשְׁבְתֵיכֶם] = L D M V | ~ O סימן גׄ חסׄ | ~ R גׄ חסׄ בתוׄ | ~ B בׄ חסׄ ויו 9 מִשְׁבְתֵיכֶם] = D M (Weil 798) | ~ O לא תבערו אש ולחם וקלי וכרמל כל מלאכה ראש פסׄ דאך בעשור משבתיכם כתב בכל מושבותיכם הערים ממדבר דבלתה מושבותיהם כתב ושארא מושבתיהם כתב | ~ V משבתיכם גׄ חסׄ וסימנהון לא תבערו אש בכל משבתיכם ולחם וקלי וכרמל כל מלאכה לא תעשו דכפורים בכל משבתיכם הערים תחרבנה ממדבר דבלתה מושבתיהם משבתיכם כתב ושארא משבתיכם מושבותיהם כתב | ~ R משבתיכם לא תבערו אש ולחם וקלי וכרמל כל מלאכה לא תעשו גׄ כתׄ כן כתוׄ וסמניהון | ~ B משתיכם בׄ חסׄ ויו תבערו ולחם וקלי כל מלאכה דכפורים | < L

Exod 35:5 קְחוּ[10]
MP הׄ ראש פסׄ[11]
MMfig /3/ קחו הׄ ראש פסוקים וסימנׄ[12] תרומה (Exod 35:5) [?] מן העם (Josh 4:2) {נש} נשים והולידו (Jer 29:6) קחו {עם} עמכם דברים ושובו (Hos 14:3) קחו {מו} מוסרי ואל כסף (Prov 8:10)

10 קָהֹו֯] = O D L M V R | ~ B קָהֹו   **11** קָהֹו֯] = O D R | ~ M ט̇ ראש פסׄ | < L V B   **12** קָהֹו֯] R (Weil 3588) | < O D L (but Weil 3588) M V B

[13]לְאֵפֹד֯ Exod 35:9
MP ג̇ חסׄ ו[14]
MMfig /4/ לאפד ג̇ חסׄ בתורה[15] ולחשן {וחבׄ} וחבירו (Exod 25:7; Exod 35:9)[v] והנשיאים
(Exod 35:27)[vi]

13 לְאֵפֹד֯] = V B | ~ O D L M R לְאֵפֹוד   **14** לְאֵפֹד֯] ~ D L M V R > | ג̇ ב̇ מלׄ וחד חסׄ O B   **15** לְאֵפֹד֯]
M | < O D L V B R

[16]וַיַּעֲשׂוּ֯ Exod 35:10
MP ג̇ רפיין[17]
[18]Ø MM

16 וַיַּעֲשׂוּ֯] = O D L M V R B   **17** וַיַּעֲשׂוּ֯] = D L V | < O M R B   **18** וַיַּעֲשׂוּ֯] Ø O D M R B | V L (Weil 618)

[19]וְאֶת־קְרָשָׁיו֯ Exod 35:11
[20]Ø MP
MMfig /5/ ואת קרשיו לׄ {לׄ} דסמיך (Exod 35:11) וחד את קרשיו דויקם משה (Exod 40:18)[21]

19 וְאֶת־קְרָשָׁיו֯] = O D L M R B | ~ V וְאֶת־קְרָשָׁיו   **20** וְאֶת־קְרָשָׁיו֯] Ø O L M V R B | D לׄ   **21** וְאֶת־
קְרָשָׁיו֯] < O D L M V R B

[22]בְּרִיחָו֯ Exod 35:11
MP חיו קׄ[23]
[24]Ø MM

22 בְּרִיחָו֯] = O D L M R | ~ V בְּרִיחָיו | ~ B בְּרִיחָו   **23** בְּרִיחָו֯] = V D M | ~ O ב̇ כתׄ כן | ~ L ב̇ חסׄ |
< R B   **24** בְּרִיחָו֯] Ø O [[D]] M V R B | L (Weil 619)

[25]וְאֶת־בַּדָּיו Exod 35:12
MP ו̇ דסׄ[26]
MMfig /6/ ואת בדיו ד̇ דסמׄ וסימנׄ[27] ודבתרו השלחן (Exod 35:13) ו[?[vii]] מזבח {ה} הקטרת
(Exod 35:15)[viii]

25 וְאֶת־בַּדָּיו] = O D L M R | ~ V בַּדָּיו | ~ B וְאֶת בַּדָּיו   **26** וְאֶת־בַּדָּיו] ~ D L M V R ד̇ | < O B
27 וְאֶת־בַּדָּיו] L (Weil 620) M V | < O [[D]] R B

[28]מְנֹרַת 35:14
[29]Ø MP
MMfig /7/ ואת מנרת המאר ואת כליה המאר (Exod 35:14) ד̇ מלׄ [חסׄ[ix]] וס[מ]ניהן[30] ואת
{ואת} כליה (Exod 35:14) תעשה המנרה (Exod 25:31) המאר (Num 4:9) {ואת ואת
(Exod 35:14)}

28 מְנֹרַת] = O D L M V R B   **29** מְנֹרַת] Ø O D L M V R B   **30** מְנֹרַת] < O D L M V R B (Ginsburg 1883, II, list No. 564, 235)

Other Texts

Uncertain signs (reading marks?):

לְׄ \ לְׄ\ קְׄ×

Addendum on Exod 35:4, by Elijah ha-Naqdan:

לֵאמר

Addendum on the Targum of Exod 35:4, by Elijah ha-Naqdan:

למימר

Addendum on the Targum (entire verse) of Exod 35:6, by Elijah ha-Naqdan.

Case 13: f. 113r, Exodus 40:37–Leviticus 1:10

Alphabetical Masorah (Hazaq)

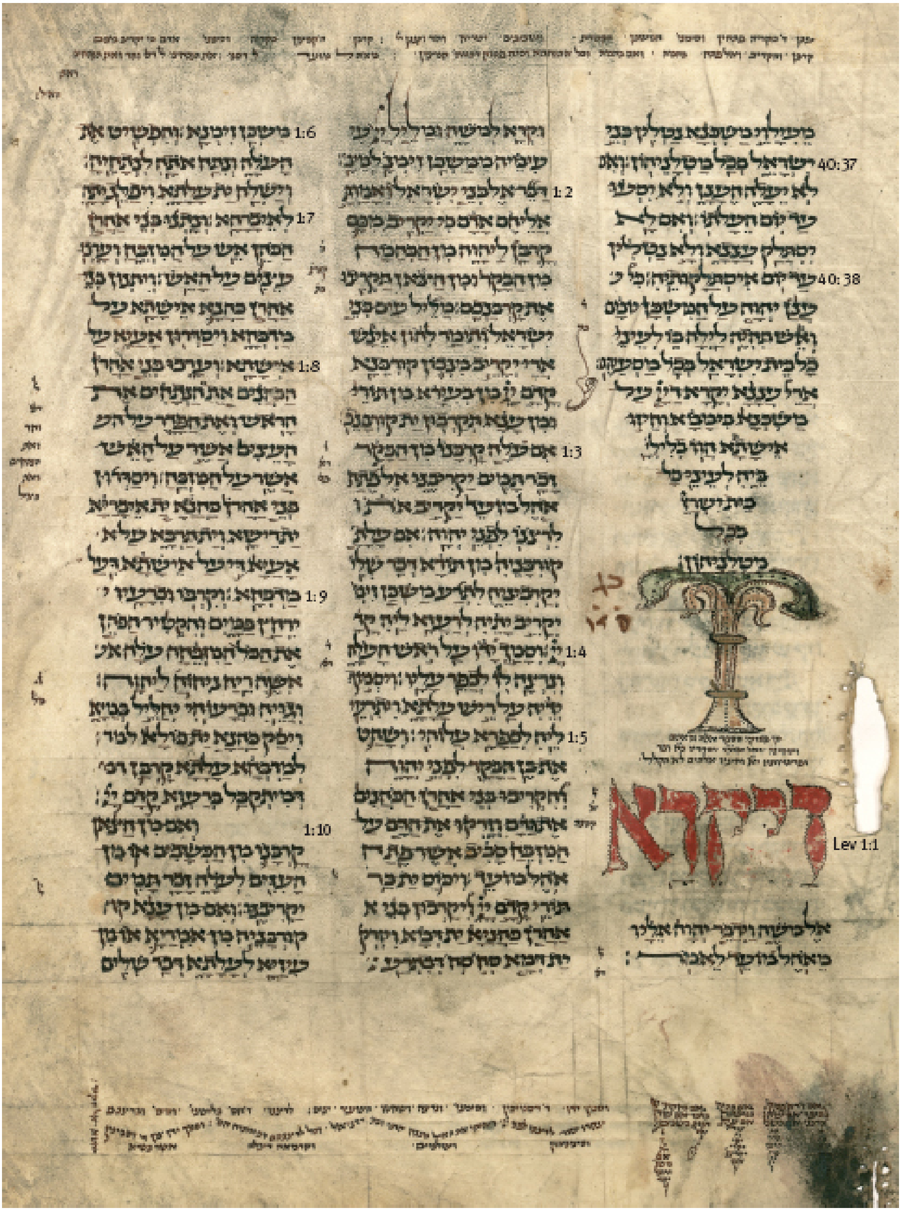
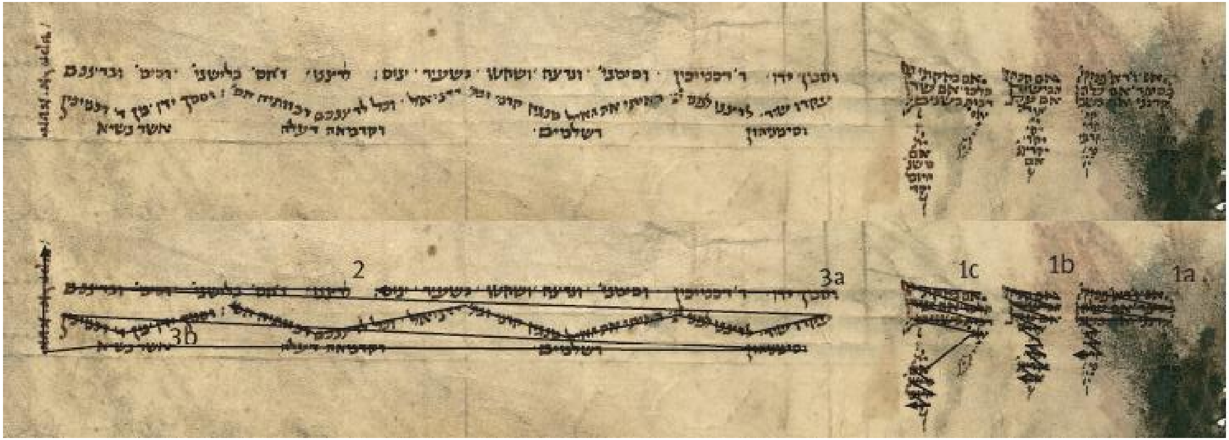

1:6
1:7
1:8
1:9
1:10
1:2
1:3
1:4
1:5
40:37
40:38
Lev 1:1

Plate 13: MS BAV, Vat. Ebr. 14, f. 113r © 2014 Biblioteca Apostolica Vaticana



1a
1b
1c
3a
2
3b

Figure 13: Case 13, lower margin with captions

Exod 40:38 עֲנַ֣ן[1]
MP ד̇ בק̇[2]
MMu ענן ד̇ בקריה פתחין וסימנ̇[3] המשכן (Exod 40:38) הקטרת (Lev 16:3) ושבעים
(Ezek 8:11) יטריח (Job 37:11) וחד וענן ייי (Num 10:34)

1 [עֲנַ֣ן] = O D L M V R | ~ B עֲנָן 2 [עֲנַ֣ן] ~ O D ד̇ וחד וענן | ~ L ד̇ | ~ R ד̇ | ~ M ד̇ רפיין | < V B
3 [עֲנַ֣ן] = M R (Weil 758) | < O D L (but Weil 758) V B

MF סך פסוקי הספר אלף ומאתים ותשע״ה[4]
וסי̇ ארכ״ו[5]
וסדריו כ״ח[6]
{ופר} ופרשיותיו י״א וחציו אלהים לא תקלל[7]

4 MF= L M V R B | ~ D סכום [הפסוקים] של ספר אלף ר״ט | < O 5 MF ~ M V R וסימן אר״ט | < O D L B 6 MF ~ M V וסדריו כ״ט | ~ D וסדרים ל̇ | < O L V R B 7 MF = M V | < O D L V R B

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LEVITICUS

Lev 1:1 מֵאֹ֖הֶל מוֹעֵ֥ד[1]
MP ל̇ דס̇[2]
MMu מאהל מועד ל̇ דסמ̇ (Lev 1:1)[3]

1 [מֵאֹ֖הֶל מוֹעֵ֥ד] = O D L M V R B 2 [מֵאֹ֖הֶל מוֹעֵ֥ד] ~ R D L (on מאהל) ד̇ | < O M V B 3 [מֵאֹ֖הֶל מוֹעֵ֥ד] ~ R D L (on מאהל) (=Weil 660) | < O M V B

Lev 1:2 קָרְבָּ֖ן[4]
MP ה̇ קמצ̇ כת̇[5]
MMu קרבן ה̇ קמצין בקריה וסימנ̇[6] אדם כי יקריב מכם קרבן (Lev 1:2) והקריב (Lev 7:14) ואל̇
פתח (Lev 17:4) בהמה (Lev 27:11) ואם בהמה (Lev 27:9) וכל̇ אתנחתא וסוף פסוק דכוות̇
קמצין

4 [קָרְבָּ֖ן] = V | ~ O D L M R B קָרְבָּ֖ן 5 [קָרְבָּ֖ן] = O D L M R | ~ V ה̇ קמצ̇ וסימ̇ בר נש̇ מקרב קרבנא קדם תרעא | < B 6 [קָרְבָּ֖ן] R M? (Weil 694) | ~ V קרבן ה̇ בר נשא מקריב קרבנא בעתנא | < O [[D]] L (but Weil 694) B

Lev 1:3 אִם[7]
MP זׄ ראׄ פסׄ[8]
MMfig /1a/ אם זׄ ראׄ פסוקׄ בסיפר[9] אם עלה קרבנו (Lev 1:3) אם כשב {ה} {קר} הוקר הוא
[מ]קרב (Lev 3:7) /1b/ אם הכהן המשיח (Lev 4:3) אם על תודה {י} {יק} {יקר} {יקרי} יקרי[ב
נו (Lev 7:12) {אם} /1c/ אם בחקתי תלכו (Lev 26:3) אם עוד רבות בשנים (Lev 25:51) אם
{אם} משנת היבל יקד (Lev 27:17)

7 אִם] = O D L M V R B **8** אִם] ~ O D L V R זׄ רׄפׄ בסיפׄ | < M B **9** אִם] < O D L M V R B

Lev 1:3 לִרְצֹנוֹ[10]
MP Ø[11]
MMor /2/ לרצנו דׄ חסׄ בלישון וסימׄ וברצנם עקרו שור (Gen 49:6) לרצנו לפני ייי (Lev 1:3)
ראיתי את האיל מנגה קדמׄ וכתׄ דדניאל (Dan 8:4) וכל לרצנכם דכוותיה חסׄ[12]

10 לִרְצֹנוֹ] = O D L M V R B **11** לִרְצֹנוֹ] Ø V R B | O M דׄ חסׄ בלשׄ | D הׄ חסרׄ | L לׄ חסׄ **12** לִרְצֹנוֹ]
= R | ~ B לרצנו לׄ חסׄ ודׄ חסׄ בלישנה עקדן שור ראיתי את האיל עשה כרצנו והגדיל | < O D L(but Weil
3874) M V R

Lev 1:4 וְסָמַךְ יָדוֹ[13]
MP דׄ דסׄ[14]
MMor /3a/ וסמך ידו דׄ דסמיכין וסימניׄ[15] ונרצה (Lev 1:4) ושחטו (Lev 3:2) השעיר (Lev 4:24)
ינוס (Amos 5:19) /3b/ {וסמך ידו מן דׄ דסמיכין וסימניהון דשלמים (Lev 3:1?) וקדמאה דעלה
(Lev 1:4) אשר נשיא יחטא (Lev 4:22?) אל הקיר (Amos 5:19)}

13 וְסָמַךְ יָדוֹ] = O D L M V R | ~ B וְסָמַךְ יָדוֹ **14** וְסָמַךְ יָדוֹ] = O D L | ~ R גׄ בתוׄ | < M V B
15 וְסָמַךְ יָדוֹ] = O(Weil 3065) | < [[D?]] L M? V R B

Lev 1:8 אֶת הַנְּתָחִים[16]
MP לׄ דסׄ (Lev 1:8) וחד ואת הנתחים ואת האיל (Lev 8:20)[17]
MMu {את הנתחים לׄ דסׄ (Lev 1:8) וחד ואת הנתחים ואת האיל (Lev 8:20)}[18]

16 אֶת הַנְּתָחִים] = O D L M R | ~ B אֶת הַנְּתָחִים | ~ V אֶת הַנְּתָחִים **17** אֶת הַנְּתָחִים] ~ O לׄ | ~ M
סימן קדמאה את הנתחׄ ואת הראש ואת הפדר תנינׄ את ראש את הנתחים ואת הפדר | < D L V R
18 אֶת הַנְּתָחִים] < O D L M? V R B

Lev 1:9 נִיחֹחַ[19]
MP גׄ מלׄ[20]
MM Ø[21]

19 נִיחֹחַ] = O D L M V R | ~ B נִיחֹחַ **20** נִיחֹחַ] = O M | ~ D L R גׄ מלׄ בתוׄ | ~ M גׄ מלׄ | < V B
21 נִיחֹחַ] Ø O D L M V R B

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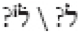
Other Texts

Uncertain signs (reading marks?):



Concluding Remarks

This edition tackles the prevailing disregard for the philological features of Ashkenazic biblical manuscripts by examining the material characteristics of some of these codices. It represents the first attempt ever made to trace and evaluate the transmission of Masoretic knowledge in northern France. As described above, this knowledge, can be transmitted through micrographical figurative designs and shows to what extent the Masorah of Ben Asher Codices was followed in Europe.

A comparison between the Masoretic notes on Exodus located within figurative forms in Vat14 and the Masorah on Exodus found in a group of eastern Tiberian manuscripts (O, D, L, M) made it possible to create a critical apparatus, and therefore to evaluate how influential the standard Tiberian sources apparently had been on Elijah ha-Naqdan. Going one step further, the use of V, R and B in the apparatus introduces the possibility of interrogating early medieval Ashkenazic sources that might reflect an expanded Tiberian tradition. The thirteen case studies I examined are not sufficient to draw definitive or general conclusions on the Masoretic tradition transmitted by Vat14. A critical edition of the entire manuscript is needed before this can happen. Nonetheless, this partial edition sheds light on several issues, and suggests further steps for investigation.

I/ There is a close philological link between the Masorah of Vat14 and those of the eastern Tiberian sources

This critical edition demonstrates that, in the majority of cases I examined in Vat14, not only was it possible to identify the Masoretic notes but they were comprehensive and presented strong parallels with those of the oldest eastern Tiberian codices (O, D, L). Furthermore, this led me to discover a list of Masoretic notes compiled in the *Sefer Ochlah we Ochlah.*[1] More research is needed in order to ascertain whether or not this list was copied directly from an independent codex. Although this question lies beyond the scope of the present study, the present edition nevertheless strongly suggests that Naqdan had access to manuscripts containing ancient material. In particular, one of the notes that Elijah wrote in the margin of Vat14 (Vat14, f. 256r) provides evidence that, while reviewing a segment of text, he made a comparison with a Masoretic note (or biblical passage?)[2] in a *yashan noshan mugah*, a very old corrected

Masoretic Bible (or exemplar).[3] Is this a reference to an older Ashkenazic manuscript used as an exemplar in the area where Elijah was copying Vat14 or was it his way of referring to a model codex in the Ben Asher Tiberian tradition?[4] Although it is not possible to answer this question here, it certainly seems probable that Elijah was familiar with Tiberian sources.

Comparing Vat14 to other Ashkenazic manuscripts (V, B and R) has familiarized me with their numerous variants. My edition demonstrates i) that Vat14 has both Ben Asher Tiberian philological features and other features which I will call for now ‘Anglo-Norman’, ii) that V and B also present Ben Asher Tiberian philological features but include more Anglo-Norman features than Vat14, and iii) that R displays only Ben Asher Tiberian philological features and has almost none of the Anglo-Norman features that appear in Vat14, V and B.[5] There is much that we do not know about the origins of these variants, and this is largely due to the fact that not many of the oldest Hebrew sources produced in Europe have survived. In the frame of reference defined by the two hypotheses of European Masoretic transmission which I proposed in the Prologue,[6] these elements (i, ii, and iii) could be interpreted both as local developments of the Ben Asher Tiberian tradition in northern France and as surviving traces of a preexisting non-standard Tiberian tradition, or indeed as exhibiting the hypothetical influence of non-Tiberian traditions. I am inclined to agree with the first interpretation, mostly in light of the fact that the variants of Vat14, V and B seem to be different from those found in Codex Reuchlinianus, which scholars consider to be representative of the non-standard (expanded) Tiberian tradition produced in Europe.[7] Nevertheless, the variants found in Vat14, V and B call for further research in the fields of grammar, linguistics, vocalization,[8] Masoretic notes (specific Masoretic annotations from England or northern France) and Hebrew paleography.[9]

In the perspective of textual anthropology, the variants that exist between the four Ashkenazic (Vat14, V, B and R) and the eastern manuscripts that I have examined could also be explained by the original purpose of these manuscripts and the kinds of sources they were copied from. Of course, the fact that the scribes themselves did not leave us any direct information on these questions means that any interpretation is necessarily speculative. It is known in the particular case of Vat14, that R. Asher, the manuscript's patron, wanted Elijah to make a copy of a Pentateuch with Five Scrolls and Haftarot (as opposed to a complete Bible), whether because this kind of Bible had become traditional in Ashkenazic communities[10] or because they had a specific purpose (for the liturgy, to study, or for teaching children or women?).[11] Elijah mentions that he had a look into a *mugah* (exemplar) in one specific case (f. 256r, see above). This small annotation might be an indication that he was not copying Vat14 from a complete Masoretic Bible but directly from another 'Pentateuch-Five Scrolls-Haftarot' exemplar.

II/ The presence of figurative elements in the Masorah represents neither a loss nor a distortion of Masoretic knowledge, but instead illustrates a development in the transmission of the Masorah

As this critical edition demonstrates, the use of figurative Masorah in Vat14 does not imply a loss of Masoretic knowledge or a semantic distortion of the Masorah. Only two of the 160 biblical lemmas which I edited in this book and which were the subject of a MP or/and MM note, were illegible figurative Masoretic notes (Case 1: marks I and II; Case 11: marks II).[12] All the other textual uncertainties highlighted by the present edition (e.g. illegible passages, unidentified text or unclear graphic signs) are independent from the use of figurative or ornamental micrographic forms.[13] In other words, Vat14 is a northern French manuscript dated 1239, where the use of figurative forms is not at odds with the transmission of the Masorah in the Ben Asher Tiberian tradition: instead, its Masoretic notes are comprehensive and do not really depart much from the Ben Asher Tiberian tradition.

However, I have to add two additional points: first, my preliminary work may create the impression that there are fewer MP and MM notes in manuscripts Vat14, B, and V than in the Ben Asher Tiberian manuscripts I examined (O, D, L, M, or indeed R, as the apparatus shows). In other words, it may seem that annotations are relatively scarce in the Ashkenazic Anglo-Norman manuscripts I examined (Vat14, B, V).[14] However, it should be noted that we still do not know what constituted the model codex of the Anglo-Norman Jewish community[15] between the 11th and the 12th centuries.[16] It would be an overinterpretation to assume that this lack of sources necessarily points to the Anglo-Norman Ashkenazic community's lack of biblical, grammatical or Masoretic knowledge. During Elijah ben Berechiah ha-Naqdan's lifetime, the activities of Moshe Yom Tov of London[17] (author of the Masoretic tretease *Sefer Derakhey ha-Niqud we ha-Neginnah*) and his disciple Moshe ben Isaac ha-Nessiya (author of the biblical dictionary *Sefer ha-Shoham*) had fostered the creation of a thriving grammatical and Masoretic school.[18]

Second, as Levita pointed out,[19] the *masran* (i.e., the scribe who specialized in the addition of Masoretic notes) also produced figurative forms involving both drawing and writing, which sometimes required the repetition of some occurrences inside a Masoretic list[20] or the inclusion of related biblical verses.[21] We found very few instances of truncated or unidentified Masoretic notes.[22] The Masoretic notes included in the figurative forms of Exodus in Vat14 are almost invariably related to lemmas located inside the same folios where they appear. If a lemma does appear on a previous or following folio of its associated figurative form, this does not disrupt the text's philological discourse. Instead, such discrepancies are considered to constitute isolated occurrences, just as in manuscripts without figurative Masorah, where they can also be found. In one specific case (see Case 8), Elijah ha-Naqdan seems to have elaborated a special figurative form, by using a collection of Masoretic notes related to the word *'amudim* (pillars) in order to draw an architectural structure (i.e., the gates and pillars of the court of the Tabernacle). This creates a relationship between the figurative form he drew and the Masoretic list he chose.

***

In conclusion, this critical edition demonstrates that in the 13th century, the Ben Asher Tiberian tradition was comprehensively transmitted to the Ashkenazic community through figurative and ornamental forms. The ornamental or figurative textualization of the Masorah, which is a specific characteristic of Ashkenazic artefacts from the 13th century onwards, probably did not originally impede the transmission of Masoretic knowledge, so much as represent a singular development in the transmission of the Ben Asher tradition. I show in another publication that the function of these figurative forms was not simply decorative. Instead, they had a range of uses, including illustrating the main text, helping with memorization, alluding to Rabbinic Medieval biblical literature, and challenging Masorah learners and experts.[23] The departures from the Ben Asher Masoretic tradition which my critical apparatus highlights probably reveal how difficult it was to homogenize and standardize the Masorah during the Middle Ages. Local scribal subtraditions probably go some length toward explaining this fact. Nevertheless, the dearth of studies on Ashkenazic Bibles and the late medieval Masoretic tradition in Europe suggests that it may be worth considering the possibility that some of these variants may be evidence of a specific northern French tradition. If so, this may have implications for our understanding of the exegesis and the rabbinical commentaries of the period, particularly on those of Rashi and his school.[24]

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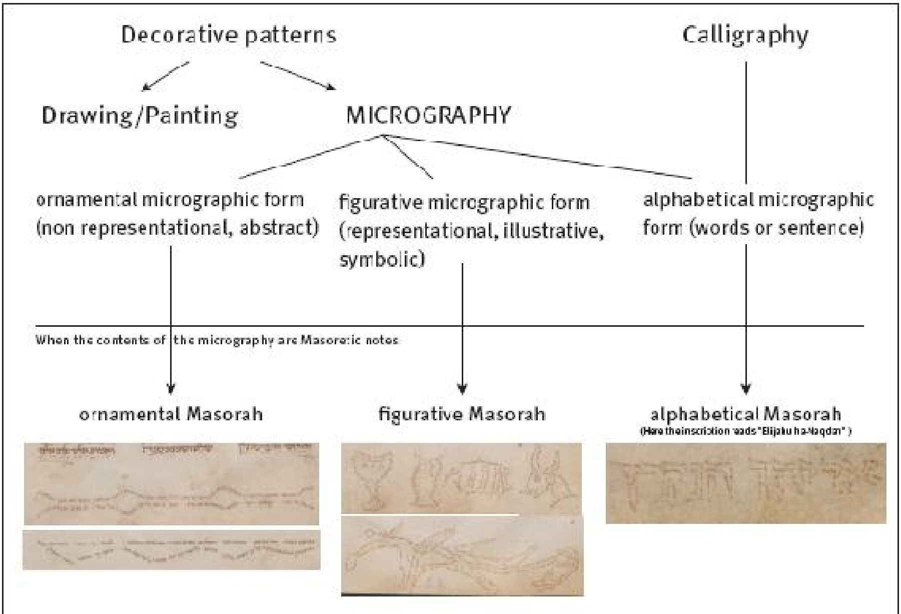
Appendix 1: Categories of Masoretic Notes According to Shape


Decorative patterns
Calligraphy
Drawing/Painting
MICROGRAPHY
ornamental micrographic form (non representational, abstract)
figurative micrographic form (representational, illustrative, symbolic)
alphabetical micrographic form (words or sentence)
When the contents of the micrography are Masoretic notes
ornamental Masorah
figurative Masorah
alphabetical Masorah
(Here the inscription reads "Elijahu ha-Naqdan")

All examples taken from MS Berlin, SBB, Or. Quart. 9, written by Elijah ha-Naqdan, 1233, ff. 38r, 56v, 27r–v, 110v and 129r.

Figure 14: Categories of Masoretic notes according to shape

Appendix 2: MS Vatican, Biblioteca Apostolica Vaticana, Vat. Ebr. 14

Codicological and Paleographical Description

Pentateuch (with Targum), Five Scrolls (with Targum) and Haftarot copied, corrected, vocalized and completed with Masorah by Elijah ben Berakhiah ben Natronai ha-Naqdan for R. Asher, a patron, [310..ff], parchment, 289 × 228 mm, place of copy not mentioned but dated from Tuesday 21st Av 99 [24th July 1239] according to colophon, f. 292r.[309]

The manuscript is a complete and homogenous volume except that the folios 1r–3v have been lost and replaced by an Italo-Ashkenazic hand in the 15th century. The codex contains the Pentateuch (ff. 1–242r),[310] the Five Scrolls (ff. 242v–257r)[311] and the Haftarot[312] according to the Ashkenazic rite (ff. 257r–292r).[313] The vowels and the accents are written according to the Tiberian system. The Targum is provided for the Pentateuch only, and the Masoretic notes (*Masora Parva* and *Magna*) on the Pentateuch and Five Scrolls (until f. 257v), with regular, ornamental and figurative Masorah. The foliotation is very irregular as stated in the new catalogue.[314]

Format, size
Vat14 is a mediumsized codex of 310 folios measuring approximately 300 × 240 mm. The written space measures approximately 185 × 165 mm.

The dimensions in f. 27r are: ([18] + 3 + [20] + *185* + [20] + 8 + [34]) x ([40] + *45* + [6+6] + *45* + [6+6] + *45* + [6] + [35]).[315]

Parchment

The parchment used is medium thick. Despite the shaving traces visible on both sides, it is possible, as it is common in Ashkenaz, to distinguish between the flesh side (white and smooth) and the hair side (grey and lint).[316] Sometimes, the grain is equally visible. Some 42 holes are visible, some of which being stitched.[317] Another portion of parchment was used to complete the beginning (ff. 1–3). The last folio (f. 292v) is strongly damaged.

Ink

Elijah, the principal scribe, used a brown ink for text and Masorah (even figurative), and for some marginal annotations as well as for some embellishments. Other hands, two of which, wrote in the margins with several types of brown and dark brown ink. One later hand (Italian, 16th century) used a grey ink (f. 45r–v, 56v, 57r, 59v, 226r). Some initials[318] were probably originally decorated by Elijah himself in a brighter ink (for instance f. 199v). Colored pigments (red, blue, and gold) were superposed afterwards.[319] These colors were used to differentiate and embellish the internal section of each book.

Quires

All quires are quaternions,[320] except quire No. 19, which is a ternion. They are complete except quire No. 1, which lost four folios at the beginning (replaced by a later hand), and the last quire, which lost three folios at its end. Folio 292r lost its left part, leaving the colophon partly incomplete. Catchwords are inserted at the end of each quire and there is no systematic method of decoration of it.[321] According to these, the text is complete. As usual, these catchwords are sometimes decorated.[322] In the organization of the quires, the ‘rule of Gregory’ is respected.

Pricking, Ruling

There are only partial pricking traces on the outer margins, since the manuscript was trimmed.[323] Ruling is made with a hard point on the hair side of each folio.[324] The structure of the ruling is complex entailing a grid with additional lines. In general, there are 31 ruled lines for 30 written lines, the last ruled line remains usually unwritten.[325]

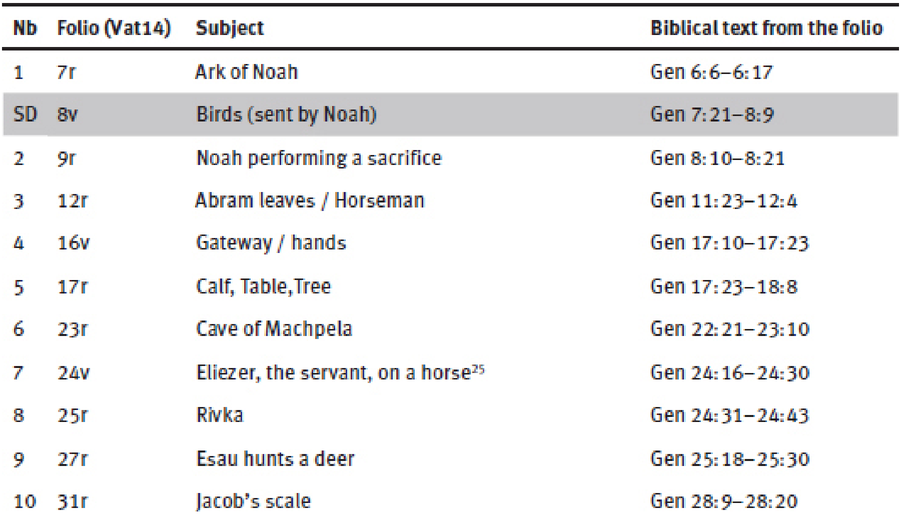
Mise en page, mise en texte

The written text as well as the Masorah follows the ruling. Generally, the main text is laid out in three columns (185 × 45 mm each, with interspaces of 12 mm), but not in all cases. For instance, there is one column in a 'chessboard' layout on f. 79v (*Shirat ha-Yam*, Exod 15:1–18) and as well as between Deut 31:27 and Deut 31:30 (Song of Devorah) ; two columns in 'chessboard' layout at the beginning of the parasha *Ha'azinu* (Deut 32:1–32:43). The Aramaic verses alternate verse-by-verse with Hebrew ones, but several irregularities have been observed.[326]

The *Masora Magna* in the upper margins is always written following the ruled line, whereas in the lower margins, it does not follow the ruling and displays an array of waves, geometric elements and sixty-four figurative elements, replacing the regular layout. The *Masora Parva* is always located at the right of the column in each verso side and at the left of each column in each recto side.[327] Justification of the left and right margins is always respected because of the presence of the *Masora Parva*, whereas at the end of the book, this justification becomes centralized on the page and takes the shape of an upside down triangle or 'cul-de-lampe'. There are very few protruding lines (half a letter). Generally, letters are elongated at the end of the lines (like the *.ayin*, *'alef*, *he*, *.et*, *taw*, *lamed*, *mem sofit*), anticipating the next line. A specific graphic sign can be used to fill the empty space. This *mise en texte* is present to direct the eyes and guide the reading.[328] The first word at the beginning of the *Parasha*, of each of the Scrolls and of the first Haftarah, are four times larger than the average letter.[329] The size of the script is similar for Hebrew or Aramaic text. Blank spaces also reproduce the ancient division into paragraphs, similar to that of the Torah Scrolls (open and closed sections). The punctuation used is the classical two dots (:) after each verse, Hebrew or Aramaic. Corrections are rare but have been made by the scribe, in square script, when biblical or targumic words have been forgotten and introduced by a specific graphic sign (e.g. f. 35r).

Graphic designs

A lot of graphic elements from this manuscript have been mentioned by N. Golb. Nevertheless, the list of figurative elements is incomplete and there are more of them which are either of micrographic nature or simply drawn.[330] There are 64 figurative micrographic elements (detailed in the table hereunder). In Genesis, there are 21 micrographic elements; in Exodus, 12 elements; in Leviticus, 4 elements; in Numbers, 8 elements; in Deuteronomy, 19 elements. Simple drawings (see SD in the table below) are also present instead of a micrographic figurative element, as well as ornamental Masorah (waves, geometric patterns),[331] and additional drawings inspired perhaps from Latin manuscripts from Rouen.[332]



Nb	Folio (Vat14)	Subject	Biblical text from the folio
1	7r	Ark of Noah	Gen 6:6–6:17
SD	8v	Birds (sent by Noah)	Gen 7:21–8:9
2	9r	Noah performing a sacrifice	Gen 8:10–8:21
3	12r	Abram leaves / Horseman	Gen 11:23–12:4
4	16v	Gateway / hands	Gen 17:10–17:23
5	17r	Calf, Table,Tree	Gen 17:23–18:8
6	23r	Cave of Machpela	Gen 22:21–23:10
7	24v	Eliezer, the servant, on a horse[25]	Gen 24:16–24:30
8	25r	Rivka	Gen 24:31–24:43
9	27r	Esau hunts a deer	Gen 25:18–25:30
10	31r	Jacob's scale	Gen 28:9–28:20

Nb	Folio (Vat14)	Subject	Biblical text from the folio
11	33r	Reuven and the mandrakes[26]	Gen 30:7–30:20
12	36v	Ox and Donkey of Jacob	Gen 31:52–32:9
13	39$^{\text{bis}}$v	Graves	Gen 35:13–35:28
14	41r	Esau's cattle[27]	Gen 35:29–36:14
15	42v	Sun, moon (Jacob's dream)	Gen 37:1–37:11
16	48v	Chief baker hanged	Gen 40:12–40:23
17	49v	Josef Chief of Egypt	Gen 41:38–41:50
18	50 r	Josef's brothers prostrating	Gen 41:51–42:6
19	52$^{\text{bis}}$v	Josef's goblet in the bag	Gen 44:5–44:17
20	59v	Ploughman[28]	Gen 47:15–47:23
21	60r	Bird, two stars	Gen 47:24–48:3
22	63v	Alphabetical Masorah (חזק)	Gen. 50:21 to Exod 1:10
SD	67v	Bird with two heads (Moshe/Aharon)	Exod 4:22–5:4
23	67r bis	Two stars (Moshe/Aharon), Key of David's House	Exod 5:4 –5:15
24	72v	Locusts (Eight plague)	Exod 9:34–10:8
25	75v	Unleavened Bread, Lintel, Burnt Offering	Exod 12:7–12:17
26	77v	Donkey (redeem of firstlings)	Exod 13:7–13:19
27	85v	Altar of stone with stairs	Exod 20:25–21:11
28	89v	Scale (contributions for the sanctuary)	Exod 24:9–25:3
29	93r	Pillars from the court of the tabernacle	Exod 27:10–27:19 & 38:10–38:19
30	98r	Key (census tax?)	Exod 30:1–30:14
31	100v	Broken tables beneath the Mount Horeb	Exod 32:13–32:25
32	101r	Humans and swords	Exod 32:26–33:1
33	104r	Menorah (lampstand /lamps)	Exod 35:1–35:15
34	113r	Alphabetical Masorah (חזק)	Exod 40:37–Lev 1:10
SD	109v	Bezalel	Exod 38:10–38:24
35	124v[29]	Fish (clean and unclean animals)	Lev 11:43–12:7

Nb	Folio (Vat14)	Subject	Biblical text from the folio
SD	124v[30]	Bird (laws for cleansing lepers)	Lev 14:1–14:12
36	139r	Key (redemption of property)	Lev 25:18–25:31
37	140r	David’s star (Lev 5:55)	Lev 25:46–26:2
38	143v	Alph. Masorah (חזק), Griffon[31]	Lev 27:32–Num 1:16
39	149r	Altar (Gershonites’ services)	Num 4:20–4:32
SD	155r	Bulls / Male goats (Lev 7:88)	Num 7:78–8:1
40	155v	The Seven Lamps (Menorah)[32]	Num 8:1–8:15
SD	166r	Korach	Num 15:33–16:3
41	170r	Red heifer[33]	Num 18:24–19:3
42	173v	Key (King Og defeated)[34]	Num 21:26–22:3
43	178r	Pinhas with spear piercing the man of Israel and a Midianite	Num 25:7–26:2
44	191v	Male goat (for the sin offerings)[35]	Num 29:28–30:3
45	196r	Tower (camps of Israel)	Num 32:41–33:14
46	199v	Alph. Masorah (משנה תורה)	Deut 1:1–1:10
47	209v	Young of your oxes (Deut 7:13)	Deut 7:7–7:15
48	216$^{\text{bis}}$v	Camel (unclean food)[36]	Deut 13:16–14:7
SD	217r	Pig, Fish with fins and scales, eagle (clean and unclean food)[37]	14:8–14:24
SD	223v	Heifer (Deut 21:3)[38]	20:20–21:11
49	224v	New house, parapet for the roof (Deut 22:8)[39]	Deut 21:23–22:9
50	234r	Alph. Masorah / Colophon	Deut 28:64–29:3
51	234v	Alph. Masorah / Colophon	Deut 29:4–29:15
52	235r	Alph. Masorah / Colophon	Deut 29:16–29:23

Nb	Folio (Vat14)	Subject	Biblical text from the folio
53	235v	Alph. Masorah / Colophon	Deut 29:24–30:8
54	236r	Alph. Masorah / Colophon	Deut 30:9–30:19
55	236v	Alph. Masorah / Colophon	Deut 30:20–31:9
56	237r	Alph. Masorah / Colophon	Deut 31:10–31:17
57	237v	Alph. Masorah / Colophon	Deut 31:18–31:27
58	238r	Alph. Masorah / Colophon	Deut 32:1–32:11
59	238v	Alph. Masorah / Colophon	Deut 32:12–32:31
60	239r	Alph. Masorah / Colophon	Deut 32:32–32:43
SD	239v	Colophon	
SD	240r	Colophon	
61	240v	Alph. Masorah / Colophon	Deut 32:40–33:6
62	241r	Alph. Masorah / Colophon	Deut 33:7–33:17
63	241v	Alph. Masorah / Colophon	Deut 33:18–33:29
64	242r	Alph. Masorah (חזק)	Deut 34:1–34:12

A last phenomenon in Vat14, found also in B, is a frequent use of the letters ל', and ל' in the external margins of the folios.[348] Our critical edition did not succeed in interpreting these marks according to their classical meaning, i.e., *casus lêt* (*hapax*) for the first and the mark of a *qere* for the last. The meaning of these two written signs remains unclear. As an hypothesis, this two marks may be some witnesses of an oral teaching.

Annotations, corrections

Different hands added notes, corrections, and explanations. These marginal notes were identified by Golb,[349] and were erroneously all attributed to Elijah ha-Naqdan . There are, at least, two or three different annotators. The annotations that are clearly made by Elijah are on ff. 75v (edited in the edition), 124r, 173v, 177r, 180v, 241v, f. 256r, whereas those which may be by the hand of Elijah, in his cursive script, on ff. 13r, 17r, 27r, 179v, 240v, 254r or 256r, 259v, 275r and 292r. One of them, on f. 256r, is clearly written in the semicursive script similar to the script used in the colophon on f. 292r. This note (f. 256r) is of a great interest because Elijah refers to the *massoret* (the Masoretic note or the biblical text)[350] of an old Masoretic Bible (*yashan noshan mugah*), i.e., an exemplar.[351]

The scribe wrote first a “large” waw (ל') in the word ויזתא (Esth 9:9),[352] but then he explained in the outer margin that he looked in an exemplar where he did not find this feature:

> ראיתי במסרת ישן נושן מוגה כי הוי"ו מן ויזתא אינה גדולה כי אם היתה גדולה נמצא שיהיו שני
> ווי"ן גדולות במסרת וי"ו של הולך על גחון ודין [וזה] ואי אפשר שיהיו שני ווי"ן באלפא ביתא גדולות.

“[On a large waw erased in Esth 9:9 ויזתא]: I saw in the *massoret* of an old biblical exemplar that the waw in: ויזתא (Esth 9:9) is not large. If it were large, there would be two large waw ויזתא in the *massoret*, one with the waw in הולך על גחון (Lev 11:42) and here. And it is not possible to have twice a large waw.”

In the Haftarot parts, Elijah wrote in semicursive script on the folios 265r, 281r and 281v, the indication כאן מתחילין בצרפת meaning “Here in France begins (the reading of the Haftarot)”.[353] The indication לא מצאתי כאן יותר meaning “Here, I did not find anymore notes”, written in the lower margin on ff. 206v and 225v, witness the work of Elijah who was searching for Masoretic notes. Another hand (Scribe 2) made annotations (sometimes quoting Ibn Ezra) in a very light grey ink, in a cursive Ashkenazic script, on ff. 45r, 45v,[354] 56v,[355] 57r. Another hand (Scribe 3) added notes in old French written in Hebrew letters (f. 171r, 233v, 241v).[356] Another hand added a drawing (pot?) on f. 275v.

Identification of the scribe, punctuator and *masran*

From the f. 4r till f. 292r, the only one scribe, corrector, punctuator and masorete is Elija h ben Berakhiah ben Natronai ha-Naqdan . His name, Elijah אליה or Elijahu אליה, is pointed out many times in the manuscript: ff. 159v, 209v, f. 234r–241v (colophon written in alphabetical Masorah),[357] 239r (inside a letter of the colophon written in alphabetical Masorah), 242r, 264v, and 292r. According to the main colophon on f. 292r, the codex Vat14 was copied for R. Asher, a patron.

On f. 159v: inside the *Masora Magna*, Elijah signalized his name with dots, using one of the biblical verses from the Masoretic list.

On f. 209v: the letters of his name are marked with dots and floral patterns.

On ff. 234r–241v: the scribe wrote a colophon formed by letters made in micro graphic script (alphabetical Masorah, see Plate 14 and fig. 15):

אני [234r] אליה [234v] איש [235r] רב [235v] פעלים [236r] בן הקרא הרב רבי ברכיה והיה מנוחתו כב' [236v] התנא והנקדן [237r] והדייקן אשר [237v] אזן וחקר תקן [238r] משלים הרבה [238v] וברוך מבנים ר' אשר [239r] אשר נדב לבו [239v] לעשות ספר [240r] יפה כזה אמן [240v] ויזכהו השם [241r] להגות בו [241v][50]

On f. 239r: inside the word מבנים of the colophon (f. 234r–241v), he replaced Masoreticnotes by another colophon that has never been identified:

> [first letter] לא| מצאתי כאן מסורת לפי| כך. אני כותב| א|נ|י| הסופר| והנקדן והמסרן| בן איש רב
> פעלים| הרב ברכיה הנקדן [?]|אני אליהו| הסופר [second letter] והקרא והתנא| והחדרן| והפשטן
> ו| ו[?] והחכם| והיפה אשר דבר| על האבנים ועל [third letter] העצים| ויחכם לרוב| כי מיימיו|
> שלמ[ות?]| לא| קם| כמוהו| הוא אזן וחקרן| תקן משלים הרבה| ופירוש מה'| [fourth letter] [מ]
> הקריה| והיא נודע| בשערים| העלופים [fifth letter] מרומי קדת| ומעשיו קיימים| למאה דורות| ואני
> בן בזקונים לו| קמתי תחתיו| למלאת כסא יי.[51]

On f. 242r: he added a scribal formula (from 2Sam 10:12):

> חזק ונתחזק| הסופר והנקדן לא| יזק יזכהו השם| לעשות ולהצליח |אמן ואמן ואמן אמן ואמן ואמן
> אמן ואמ'.[52]

On f. 264v: his name pointed out, on the top of the left column, twice inside the left column.

On f. 292r: on the last folio of the manuscript, strongly damaged on the left hand side, the scribe supplied another colophon in semi-cursive script, with details and the date of its completion, only of which some parts remain.[361] In the colophon, the scribe listed the works composed by his father, Berakhiah ha-Naqdan

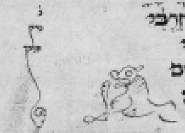
Dating

According to the colophon f. 292r, lines 34–37,[362] Elijah provides a date on which several interpretations were delivered.[363] The sentence

[illegible]

[illegible]

כי מגפן סדם גפנם ומשדמות עמרה
ענבימו ענבי רוש אשכלת מררת למו
חמת תנינם יינם וראש פתנים אכזר
הלא הוא כמס עמדי חתום באוצרתי
לי נקם ושלם לעת תמוט רגלם
כי קרוב יום אידם וחש עתדת למו
כי ידין יהוה עמו ועל עבדיו יתנחם
כי יראה כי אזלת יד ואפס עצור ועזוב
ואמר אי אלהימו צור חסיו בו
אשר חלב זבחימו יאכלו ישתו יין נסיכם
יקומו ויעזרכם יהי עליכם סתרה
ראו עתה כי אני אני הוא ואין אלהים עמדי
אני אמית ואחיה מחצתי ואני ארפא
ואין מידי מציל: כי אשא אל שמים ידי
ואמרתי חי אנכי לעלם אם שנותי ברק חרבי
ותאחז במשפט ידי אשיב נקם לצרי
ולמשנאי אשלם אשכיר חצי מדם
וחרבי תאכל בשר מדם חלל ושביה
מראש פרעות אויב הרנינו גוים עמו
כי דם עבדיו יקום ונקם ישיב לצריו וכפר אדמתו עמו:



אציתו שמיא ואמליל
ותשמע ארעא מימרי
פומי: יערף: יבסם
כמיטרא אולפני תתקבל
כטלא מימרי כרוחי מ
מיטרא דנשבין על
דיתאה וכרסיסי מלקו
מלקושא דעל עיסבא:
כי: ארי בשמא דיי אנא

מצלי הבו רבותא קדם
אלהנא: הצור: תקיפא
דשלמין עובדוהי ארי
כל אורחתיה דינא אלהא
מהימנא דמן קדמוהי
עולא לא נפיק ומן קדם
דזכי וקשיט הוא: שחת:
חבילו להון לא ליה בניא
דיפלחו לטעותא דרא

דאשני עובדוהי ואישתניו:
הלין: הא קדם יי אתון ג׳
גמלין דא עמא דקבילו
אוריתא ולא חכימו הלא
הוא אבוך ואת דיליה
הוא עבדך ואתקנך:
אידכר יומיא דמן עלמא
איסתכל בשני דר ודר
שאל אבוך ויחוי לך סבך

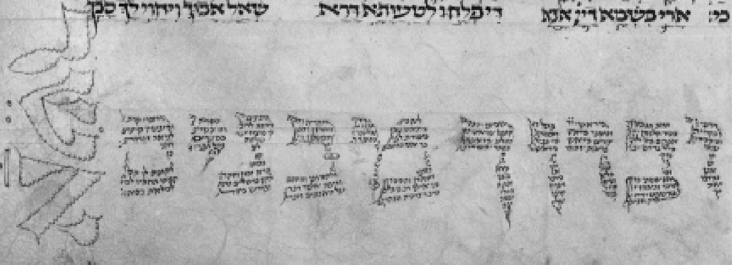


Plate 14: MS BAV, Vat. Ebr. 14, f. 239r 2014 © Biblioteca Apostolica Vaticana

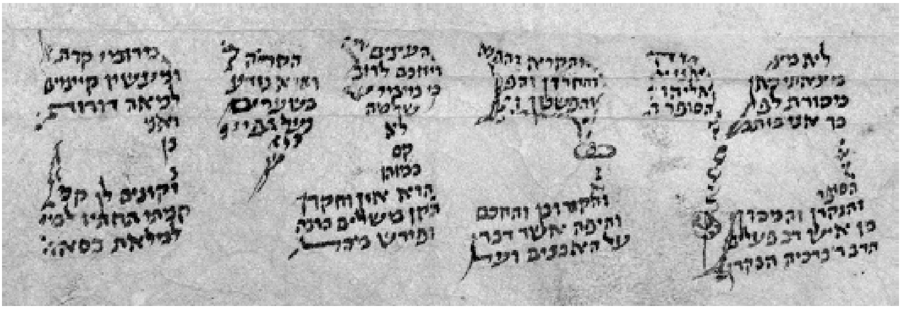


Figure 15: MS BAV, Vat. Ebr. 14, f. 239r, lower margin (detail)

וסיימתיהו ביום ג' כ"א בחדש אב שנת צ"ט לפרט אלף חמישי ש[בח] ל[אל]

means “I finished [this book] on the third day [Tuesday], 21st of the month of Ab of the year 99 according to the small count [of the] fifth millennium, praise to the Lord.” Accordingly, the manuscript should be dated from 1339, if we read 99 as 5099, but it has been interpreted as 4999, i.e. 1239, essentially for chronological and palaeographical reasons.[364] N. Golb supported the date of 1239 and was followed by Richler, as stated in his catalogue, despite the fact that the day of the week does not match with Tuesday.[365] A. Neubauer also suggested the date 1219 [i.e. 9794 = עט] with Tuesday. which gives the correct day of the week mentioned in the colophon (Tuesday),[366] but in my opinion, the paleographical ductus of the letter Ayin is unrecognizable here.

Hebrew script

The scribe uses the following scripts:

1) a calligraphic square script (see Plates 1–13), Ashkenazi type, of a Northern French type, similar to the script of MS Or. Quart. 9,[367]

2) a bookhand semi-cursive script, [368]

3) a possible cursive script in some annotations f. 263r and f. 281v (see before).

The vowels and accents are written according to the Tiberian system.

History of the volume

The first quire was restored then rewritten by an Italo-Ashkenazic Italian scribe (square script, ff. 1–3 + talon) and owned by Italian Jews during the 16th century if not more, as several Hebrew annotations attest. See f. 1r, [… ben] Rav Cohen in 1442, a Dolce of Castelleto in 1540; on f. 242v, before the beginning of the Song of Songs, Isaac wrote that he took an oath in 1557.[369]

According to the Assemani's catalogue, the MS Vat. Ebr. 14 would have been part of the 288 Hebrew MSS of Palatine Library of Heidelberg, given by Maxilimian I of Bavaria to the Pope Gregorio XV in 1622.[370] Nevertheless, Umberto Cassuto suggests another provenance. The manuscript would have belonged to the old manuscripts of the Palatine Library (outside the Ulrico Fugger's collection, bearing the shelfmark *Vet. 494 | Nov. 14* on f. 1r), and would have been possessed by an Italian Jew, Jacob ben Abraham Rossello , a relative of Mordekhay ben Jacob Rosselo living in Ferrara in 1550.[371] Kennicott and De Rossi used the manuscript in their editions[372] as well as A. Berliner for his Targum's edition.[373] This manuscript is announced to be digitized and fully available on-line in the future.[374]

Appendix 3: MS Berlin, Staatsbibliothek zu Berlin, Or. Quart. 9

Codicological and Paleographical Description

Bible : Pentateuch, Five Scrolls, Job and Haftarot copied, corrected, vocalized and completed with Masorah by Elijah ben Berakhiah ben Natronai ha-Naqdan , 198..ff, parchment, c. 134 × 115 mm (c. 90 × 78 mm), finished on Wednesday the 26th October 1233 (f. 197r) in the city of Rouen (RDWM רדום).

This manuscript kept at the SBB is an homogenous volume.[375] From f. 1r till the end, the only copyist, corrector, punctuator and masorete is Elijah ha-Naqdan. The biblical text contains the Pentateuch (ff. 3–129v),[376] Five Scrolls (ff. 130r–146r),[377] Job (ff. 146r– 159v) and the Haftarot according to the Ashkenazic rite (ff. 160r–196v). From f. 182r onwards, the title 'Other Haftarot' describes the beginning of Festivals' Haftarot. The Targum Jonathan appears in the Haftarot of Pesach (f. 190r) and Shavuot (f. 194v), mostly alternating verse-by-verse.[378]

The text provides Masoretic notes MP and MM on Pentateuch and Five Scrolls. The foliotation is correctly added in Latin on every recto.

Format, size

The MS Or. Quart. 9 is a very small bible (pocket Bible) similar to, for instance, MS Paris, BnF, Hébr. 33.[379] It is measuring approximately 134 × 115 mm. The written space measures approximately 90 × 78 mm. Example from f. 137r: ([15] + *89* + [10] + *4* + [14]) × ([10] + *22* + [7] + *21* + [7] + *21* + [28]) mm.

Parchment

Several kinds of parchments were used in several thicknesses (from very thin to medium thick) and several colors of tanned skin can be observed. The differentiation between the hair and flesh (brighter) sides is usually visible, but the shaving has sometimes erased these differences.

Ink

A dark brown ink is used, turning sometimes to orange. The Masorah is written in a lighter brown ink after f. 137.

Quires

The manuscript is made up of 18 quaternions, 4 ternions (quires No. 11, 16, 23, 25) and 3 quinions (quires No. 4, 12, 18). The first and the last ternions are incomplete (one folio is missing in each). If the difference between the sides is visible, the ‘rule of Gregory’ is respected. Oftentimes, the first recto and last verso of a quire are bright and shiny. A majority of quires end with a catchword made up of one or two words, anticipating the first word(s) of the next folio. Nonetheless, some catchwords had been cut.[380]

Pricking, Ruling

The pricking for the ruling is sometimes visible only in the outer margins of each recto side of the folio, when the parchment has not been trimmed. The ruling was made with hard point more frequently on flesh sides, which are brighter in appearance. A grid supplemented by additional lines composes three small columns of text. There are 30 or 31 ruled lines and generally 29 written lines.

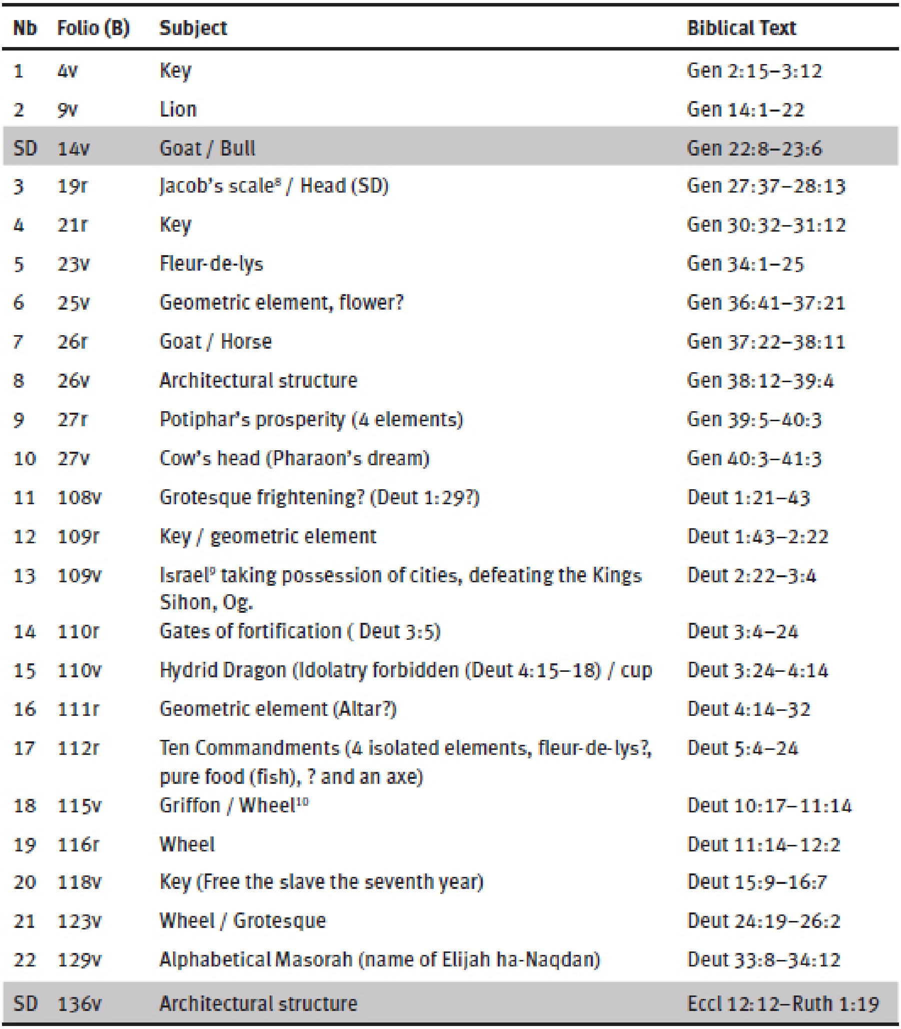
Mise en page, mise en texte

The written text is generally arranged in three small columns (21 mm) and the manuscript resembles the Masorah like Vat14: most of the ornamental or figurative micrographical drawings are located in the lower margins. The ‘chessboard’ layout is employed like in Vat14 on f. 43v (*Shirat ha-Yam*, Exod 15:1–18), on f. 128v (*Ha’azinu* , but in two main columns) and on f. 267r (*Song of Devorah*). On the contrary to Vat14, there are no specific Initial word panels at the beginning of each book. A space of ten ruled lines is left blank before a new biblical book. The word *Hazaq* (be fortified!) is often written at the end of a biblical book. Sometimes, a decorative drawing is placed before the beginning of the next book. Blank spaces are visible for the closed and open sections of the Torah readings. The end of the lines are completed like in Vat4.

Graphic elements

The ornamental patterns are similar to Vat14. The manuscript exhibits ornamental Masorah (small waves) in most of its lower margins. In addition, 23 figurative micrographic elements are drawn (12 in

Genesis and 14 in Deuteronomy). Among these 23 elements, only vegetal, animal or architectural elements are drawn. Only the micro graphical figurative element on f. 19r (the scale from Jacob's dream) exactly matches the same text and place in Vat14.[381]



Nb	Folio (B)	Subject	Biblical Text
1	4v	Key	Gen 2:15–3:12
2	9v	Lion	Gen 14:1–22
SD	14v	Goat / Bull	Gen 22:8–23:6
3	19r	Jacob's scale[8] / Head (SD)	Gen 27:37–28:13
4	21r	Key	Gen 30:32–31:12
5	23v	Fleur-de-lys	Gen 34:1–25
6	25v	Geometric element, flower?	Gen 36:41–37:21
7	26r	Goat / Horse	Gen 37:22–38:11
8	26v	Architectural structure	Gen 38:12–39:4
9	27r	Potiphar's prosperity (4 elements)	Gen 39:5–40:3
10	27v	Cow's head (Pharaon's dream)	Gen 40:3–41:3
11	108v	Grotesque frightening? (Deut 1:29?)	Deut 1:21–43
12	109r	Key / geometric element	Deut 1:43–2:22
13	109v	Israel[9] taking possession of cities, defeating the Kings Sihon, Og.	Deut 2:22–3:4
14	110r	Gates of fortification (Deut 3:5)	Deut 3:4–24
15	110v	Hydrid Dragon (Idolatry forbidden (Deut 4:15–18) / cup	Deut 3:24–4:14
16	111r	Geometric element (Altar?)	Deut 4:14–32
17	112r	Ten Commandments (4 isolated elements, fleur-de-lys?, pure food (fish), ? and an axe)	Deut 5:4–24
18	115v	Griffon / Wheel[10]	Deut 10:17–11:14
19	116r	Wheel	Deut 11:14–12:2
20	118v	Key (Free the slave the seventh year)	Deut 15:9–16:7
21	123v	Wheel / Grotesque	Deut 24:19–26:2
22	129v	Alphabetical Masorah (name of Elijah ha-Naqdan)	Deut 33:8–34:12
SD	136v	Architectural structure	Eccl 12:12–Ruth 1:19

Like in Vat14, a similar use of ל' and ל' in the margins is made (see Description 1).

Identification of the scribe

The name of the scribe appears twice. Firstly, at the end of Deuteronomy, f. 129v, Elijah ha-Naqdan is identified through alphabetical micrography (see Plate 14, at the end of the description). Lastly, the name of Elijah ben ha-[word erased!] Berakhiah ha-Naqdan appears in the colophon f. 197r.[385] The name of the city RDWM (רדום) was mentioned by Steinschneider in his complete transcription of the colophon.[386] Here an extract:

> אנ[י[13]] הסופר והנקדן אליהו בן ה[...[14]] ר' ברכיה הנקדן והקרא והתנא והדיוקן והחכם גדול
> [...] ואני בן זקוניו כתבתי ונקדתי ומסרתי זה הספר [...] וסיימתי אותו יום ד' באחד ועשרים יום לירח
> מרחשון שנת צ"ד לפרט אלף הרביעי במדינת רדום [...][15]

Several readings of the term RDWM have been suggested. While Redos, Rhodus Island, or ‘in regione Australi’ were suggested by Kennicott,[384] Rouen (as *Rodomus* or *Rodoma*) was suggested by H. Gross and followed by N. Golb.[385] This interpretation is contested by G. Nahon, suggesting Dormans (Marne) .[390]

Dating

The dating of the Colophon I, f. 197r (above mentioned) is incomplete and does not mention the century the manuscript was written in.[391] According to the small count of the 4th millennium, the year 94 could indicate 4094, but like in Vat. Ebr. 14, it should be read 4994, matching with Wednesday the 26th October 1233. This allows a chronological proximity with Berakhiah ha-Naqdan (second half of the 12th century, Elijah as a son of his old age) and a palaeographical coherence with Vat. Ebr. 14.[392]

Hebrew script

The scribe uses a calligraphic square script, of the Ashkenazic type, described as the Northern French square script.[393] Even if the script is of a very small size (2 mm), it is similar in all points to the script of MS Vat. Ebr. 14. Vowels and accents are written according to the Tiberian vocalization system.

ל

ויקרא

אלף אל משה

וידבר יהוה אליו מאהל

זעיר' מועד לאמר: דבר אל

בני ישראל ואמרת

אלהם אדם כי יקריב

ל מכם קרבן ליהוה מן

נס' הבהמה מן הבקר ומן

הצאן תקריבו את

פ״ן קרבנכם: אם עלה

Figure 16: STAATSBIBLIOTHEK ZU BERLIN – Preußischer Kulturbesitz, Orientabteilung, MS Or. Quart. 9, f. 113r

History of the volume

The manuscript was owned by the German orientalist Andreas Müller of Greiffenhagen (1630–1694),[396] then described in Hamburg by the German Hebraist Johann Christoph Wolf (1683–1739),[397] before being part of the Preußische Staatsbibliothek or Königliche Bibliothek (today: Staatsbibliothek zu Berlin). The manuscript was used by Kennicott and DeRossi.[398]

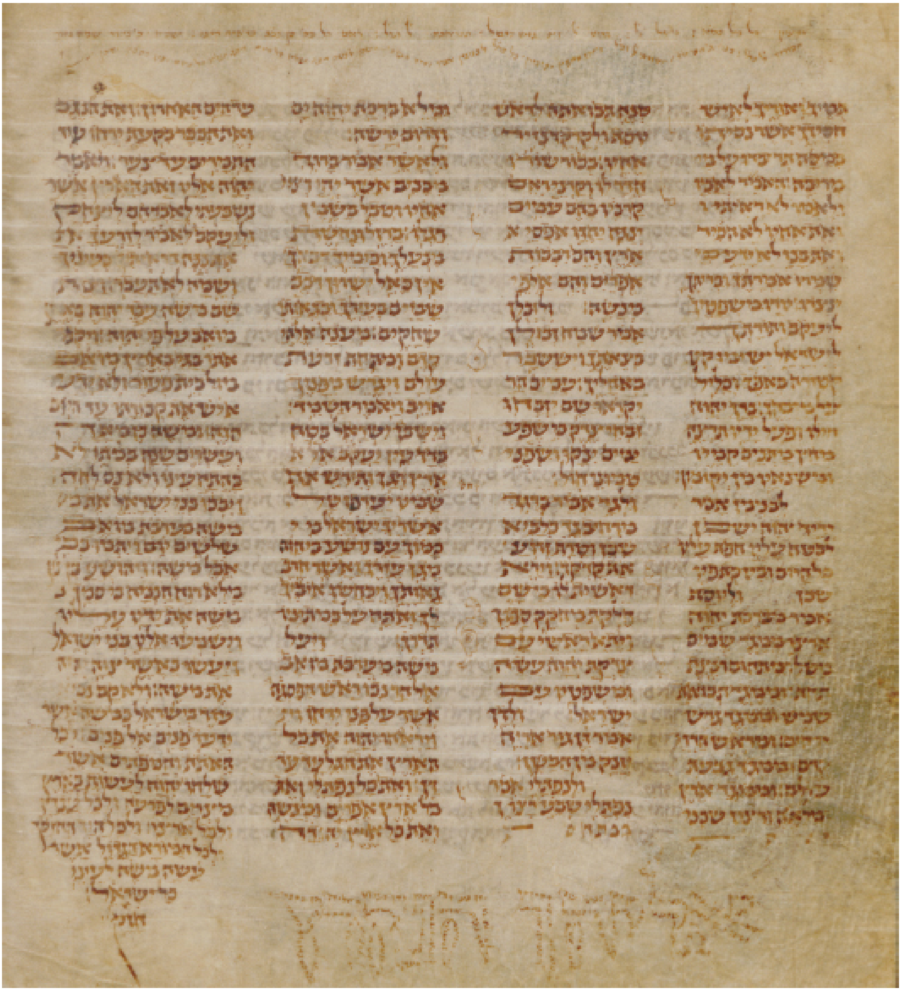


Plate 15: STAATSBIBLIOTHEK ZU BERLIN – Preußischer Kulturbesitz, Orientabteilung, MS Or. Quart. 9, f. 129v, the alphabetical Masorah reads אליהו הנקדן (Elijah ha-Naqdan)[399]

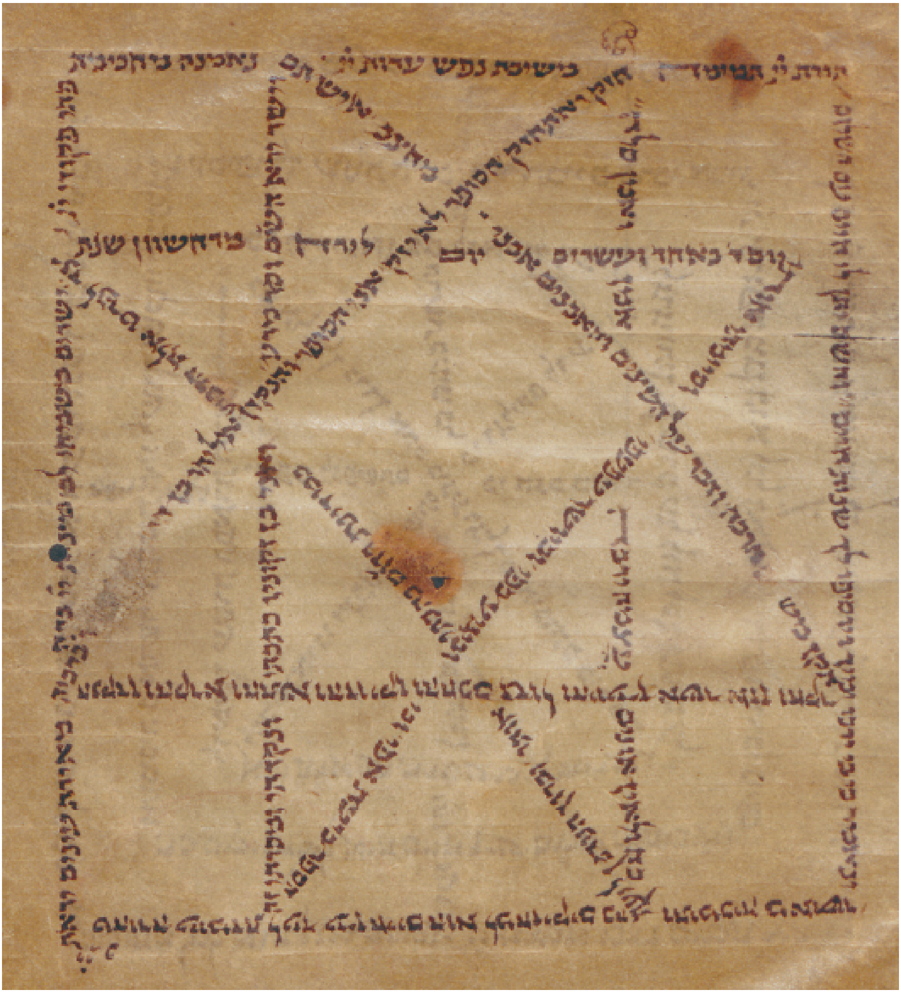


Plate 16: STAATSBIBLIOTHEK ZU BERLIN – Preußischer Kulturbesitz, Orientabteilung, MS Or. Quart. 9, f. 197r, colophon

Appendix 4: Statistical Results

Cases of this Edition	1	2	3	4	5	6	7	8	9	10	11	12	13
Numbers of lemmas[1]	15	17	6	13	14	14	11	6	14	17	18	9	9
Illegible part	2[2]	2[3]	-	-	-	-	-	-	-	-	1[4]	-	-
Biblical verses in MMfig	-	-	-	5	-	-	-	-	-	-	-	-	-
Captions	-	2[5]	2	3	1	-	-	-	-	4[6]	1	-	-
Uncertain signs (reading mark) ל' and ק'	1	-	1	1	-	-	3	2	2	1	2	3	2
Unknown material / Unidentified list	-	3[7]	-	1	-	-	-	-	-	1	-	1	-
Erased words	-	-	-	1	-	-	-	-	-	-	-	-	-
Commentary as a MP	-	-	-	1	-	-	-	-	-	-	-	-	-
Correction[8]	-	-	-	-	1	-	-	-	-	-	-	-	-
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9. MS Vatican, BAV, Vat. Ebr. 14, f. 98r 78
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11. MS Vatican, BAV, Vat. Ebr. 14, f. 101r 91
12. MS Vatican, BAV, Vat. Ebr. 14, f. 104r 98
13. MS Vatican, BAV, Vat. Ebr. 14, f. 113r 103
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Endnotes

Prologue

1 The *Sonderforschungsbereich 933 – Materiale Textkulturen. Materialität und Präsenz des Geschriebenen in non-typographischen Gesellschaften* is being financed by the DFG (Deutsche Forschungsgemeinschaft) between 2011 and 2015. http://www.materiale-textkulturen.org/ (seen 14.7.2014).

2 Hilgert 2010; Meier et al. 2015.

3 See Oesterreicher's terminological distinction between *Verschriftung* (*textification*) and *Verschriftlichung* (*textualization*): "the former applying to the shift in medium and the latter to the gradual change in conception of a discourse or discourse tradition, whereby 'writtenness' plays an increasingly important role in its transmission and reception"; See Bakker 1999, 32 note 5 and Oesterreicher 1993.

4 Metzeltin 2013, 446: "La socialisation et la sociabilité des êtres humains sont basées sur la communication verbale. Celle-ci se réalise par la textification de descriptions, d'argumentations et de narrations. Les textifications stables ont besoin de supports matériels. On ne peut les comprendre que dans des contextes de production et de réception. Dans ce sens, l'anthropologie textuelle de Metzeltin et This, avec leur focalisation sur la structuralité signifiante des textes, et

l'anthropologie des textes de Hilgert, avec sa focalisation sur la contextualisation des textifications, fournissent des instruments élaborés de travail pour l'analyse et la compréhension des textifications des systèmes de connaissance."

5 For H. Jauß, the 'Author-Text-Reader' relationship is essential to understanding a text. The Reader socializes the text. The text must be read, in order to enter history and have a socio-cultural function. Consequently, we seek to discover what a text meant for its readers a given time and what constituted their horizon of expectations (*Erwartungshorizont*); Jauß 1978, 12.

6 Hilgert 2010, 90 and 97.

7 See the Introduction for further definitions.

8 Martín-Contreras 2013.

9 Cf. Liss, on-line MTK presentation.

10 I am referring to the PhD of my colleague Kay J. Petzold, *Die Idee des einen Textes. Die frühe Masorah der Hebräischen Bibel bei den mittelalterlichen jüdischen Bibelkommentatoren. Untersuchung schrifttragender Artefakte der Masorah und ihres Verhältnisses zur Rezeptionspraxis der Hebräischen Bibel anhand ihrer Benutzung und Kommentierung durch Rav Shlomo Yitzchaki (Rashi)* conducted within the framework of Subproject B04.

11 SFB 933 International Conference, Subproject B04: *Text-Image Relationship and Visual Elements in Written Hebrew Sources from the Middle Ages to Early Modern Period*, Heidelberg, 10–12 November

2013.

12 See Attia 2015.

13 For an exhaustive presentation of the Masoretic System, see Dotan 2007 [1977]; Tov 1992, 72–76; Martín-Contreras/Seijas de los Ríos-Zarzosa 2010, 37–49; Golinets 2012; Khan 2012. For an example of a Masoretic compilation, see the *Sefer Okhla we-Okhla*, edited in Frensdorff 1864; Graetz 1887; Díaz Esteban 1975; Ognibeni 1992 and 1995; Dotan 1967; Tov 1992, 74–75.

14 992, 72.

15 “On two sides of the columns of the text in the eastern and Spanish codices, and on the side corresponding to the external margin of the page in the Ashkenazi Bible” (Olszowy-Schlanger 2012b, 31).

16 According to Olszowy-Schlanger 2012b, 31, Masoretic notes were probably being inserted on the margins of Tiberian biblical codices by the ninth century. Cairo Genizah fragments suggest that before that, they were gathered in separate booklets.

17 Dotan 2007, 613.

18 Díaz Esteban 1954.

19 Martín-Contreras/Seijas de los Ríos-Zarzosa 2010, 46. Scholars frequently find notes contradicting the main text and *vice versa* (see in this Edition, Case 5, note ii; Case 8, note vi; Case 12, note viii). Thus, while the consonantal text of the Masoretic Bible tended to have been standardized, the Masoretic apparatus seems to have remained rather heterogeneous.

20 Khan 2012, 5. The two known

schools are the Ben Asher and the Ben Naftali’s traditions.

21 The Karaites, defended by Judah Hadassi (writing in *Eshkol ha-Kofer*, in 1149), considered that everything in the biblical text was holy, including every detail of its vocalization and accentuation. See Dotan 2007, 2.2.4.

22 Mishne Torah, *Sefer Ahavah, Hilkhot Sefer Torah,* 8:5: “The book/codex (*sefer*) on wich I base myself for these matters [copy of the Scrolls] is a book/codex (*sefer*) which is popular in Egypt, which includes twenty-four books and which was in Jerusalem for some years, where it served as a model for correcting books/codices (*sefarim*). Everyone used to rely on it for Ben Asher had corrected and studied it for years, correcting it many times as he copied it. I used it for the liturgical scroll (*Sefer Torah*) that I copied according to it.”

םילשוריב היהש ,םירפס םירשעו העברא ללוכ אוהש ,םיירצמב עודיה רפסה
אוה ,ולא םירבדב וילע ונכמסש רפסו ה ומכ תובר םימעפ והיגהו ,םינש וב
קדקידו רשא ןב והיגהש יפל ,ןיכמוס לוכה ויה ,וילעו ;םירפסה ונממ היגהל
םינש המכמ .ותכלהכ יתבתכש הרות רפסב יתכמס ,וילעו .וקיתעהש

23 An exemplar or model codex is a good quality Masoretic codex dedicated to the preservation of the entire biblical tradition, including both its written and reading traditions. It was used as a model for copying and revising liturgical Scrolls and codices. See Olszowy-Schlanger 2012b, 28; Khan 2012, 7–8. Maimonides does not conclude that all model codices should be Ben Asher codices, but just that the codex which he used

for Torah scrolls was Ben Asher's, which was popular in Egypt. Some scholars argue that this codex is what is known today as the Aleppo Codex. On the spread of the Mishne Torah in Ashkenaz, see Soloveitchik 2009; Woolf 2005.

24 According to Martín-Contreras/ Seijas de los Ríos-Zarzosa 2010, 33–34, the Ben Asher tradition became prevalent everywhere during the 14th century.

25 For example, the Codex Reuchlinianus (dated 1105/6) shows an 'extended infralinear Tiberian graphic system' that allows us to trace its pronunciation back to the supralinear system of vocalization which was used until the end of the 11th century. Morag 1959.

26 Tov 1992, 35. Francisco 2008.

27 Cohen 1980; Cohen 1986; Tov 1992, 37.

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28 Levita, *Massoret ha-Massoret*, 1538, Venice, Introduction II, see Ginsburg 1867b, 93–94.

29 Ginsburg 1897, 906; Pérez Castro 1977; Fernández Tejero 2000.

30 Ginsburg 1867a, 78–79.

31 Ginsburg 1867b, 103 and ff.; Ginsburg 1867a, 44–78, esp. Rashi’s commentary, 59–65.

32 See Attia 2012, Chapter VII.

33 Tov 1992, 8–9, 11.

34 In terms of their geographical origins, Hebrew manuscripts usually come from the East (Palestine, Egypt, Iraq and Persia), Sephardic areas (the Iberian Peninsula, the Maghreb, Sicilia, southern France, the Ottoman Empire after 1492), Ashkenazic areas (France, Germany, England, northern Italy and Eastern Europe), and the Byzantine region (Crimea, Greece, southern Italy), Olszowy-Schlanger 2012b, 32–33.

35 The Database of Hebrew dated or documented manuscripts (Sfardata) which was started in 1965 only has records for 3139 dated and documented items (i.e., 47% of the items of the Database), and among them only 12 codicological units are dated from before 1000—all of them are from Yemen, the Orient or Sephardic areas. See Beit-Arié 1991 and 1992. http://sfardata.nli.org.il/sfardatanew/home.aspx (seen 01.07.2014).

36 According to Yeivin 1980, 15–22; Yeivin 2011 [2003], 6–27. See also Beit-Arié 1993a on the sixteen dated manuscripts which predate 1028.

37 Ancient Italian Hebrew manuscripts are still systematically studied. See MS. Vat. Ebr. 31, dated 1072/3 (MPMA II, Ms. 38) and the Ms. London, BL, Add. 27214 (which contains seven codicological units, dated 1090/1, MPMA III, 43).

38 The first European Bible is probably the Ms. Karlsruhe, BL, Cod. Reuchlin 3

(dated 1106, Prophets Hagiographa, cf. MPMA III, Ms. 48). It was initially described as a 'pre-Masoretic' Bible. However, Morag argues that the phonetic system reflected by its vocalization system is fuller than in the standard Tiberian traditions, which is Palestinian and post-Masoretic, see Morag 1959, 229.

39 Only four dated Ashkenazic manuscripts predate 1200, among them two Bibles: 1177, Bologna, Bib Naz. II-I-7 (Talmud Bavli, see MPMA IV, Ms. 71); 1188/9, London, BL, Ar. Or. 51 (Grammatical Dictionary of Saruq, see MPMA IV, Ms. 84); 1189, London, Valmadonna Trust Library 1 (PMH, see afterwards); 1193, Bologna, Bib Univ 2208–9 (Prophets, Hagiographa, see MPMA IV, Ms. 91). Nine dated Bibles predate 1240: 1215, Vatican City, Vat. Ebr. 468, La Rochelle (complete Bible); 1215–6, Vatican City, Vat Ebr. 482, from La Rochelle (complete Bible); 1215–1216, London, BL, Ar. Or. 2 (PMH); 1233, Berlin, SB, Or. Quart. 9 (PMH); 1236, Milan, Ambriosiana, Ms 30inf–32inf (complete Bible); 1237–38, Breslau, Univ. Lib. M 1106 (PMH); 1239, Vatican City, Vat. Ebr. 14 (PMH); 1240, Parma, BP, 2345 (Hagiographa).

40 See Pérez Castro 1977, 161. This conclusion is based on variants of the consonantal text found in the Leningrad Codex, Or. 4445 and Cairo Codex, with two Sepharadic manuscripts, M1 of the Complutense University Library of Madrid, JTS Ms. 44a (Hilleli), and two Ashkenazic manuscripts Paris BnF Hébr. 1–3, G-I-1 of the Escorial (Chersin? 1306).

41 See Dotan 2007, § 3.3.5.4., Ornamentation of the text. Olszowy-Schlanger 2012b, 39–40 writes: "The micrographic Masorah took on an aesthetic function rather than that of an aid to the study of the biblical text: the small size of the characters, their varying alignments, and the increasing disregard for the correspondence between the biblical text and the

masoretic notes show that the Masorah was scarcely even understood". Sirat 2002, 50–51 estimates that the Masorah written in micrography was never meant to be read.

42 Metzger 1974; Ferber 1976–77; Sirat/Avrin 1981; Gutmann 1983; Metzger 1986; Kogman-Appel 2004; Shalev-Eyni 2010; Halperin 2013.

43 On the origins of micrography, see Halperin 2013, esp. 5–21.

44 For instance, Ferber 1976–77 establishes a distinction between the device (micrography) and its form, which is decorative when it is either abstract or illustrative (when figurative). Gutmann 1983, 52 defines the term *Masora Figurata* as "the practice of having the minute letters form the shape of subjects (which are not necessarily related to text)". Metzger 1986 designates *micrography* as nothing more than a very small minuscule script (i.e. a technique). Halperin 2013, 5 speaks of micrography when the contours of a text written in minuscule script evokes various visual designs.

45 Fronda 2013, 46.

46 Beit-Arié 2003, 68–69.

47 See Case 1 and 13 of my edition. I thank the participants of the Conference held in Heidelberg on "Text-Image Relationship and Visual Elements in Written Hebrew Sources" for having shared their thoughts with me about how to address this phenomenon. The reader will note that Ginsburg uses the expression "alphabetical Masorah" to designate the "alphabetical *Masora Finalis*" that Adonyah compiled in alphabetical order at the end of his edition, see Ginsburg 1897, 194 and 969.

48 See for instance the colophon of MS Vat. Ebr. 14 (Appendix 2).

49 See Prologue.

50 Garel 1978; Metzger 1986.

51 Gutmann 1983, 49.

52 See for instance the edition of the MS M1 at the Complutense University

Library of Madrid, which contains several instances of ornamental and figurative Masorah.

53 An Ashkenazic codex of the 14th century (MS Erfurt 1) prompted one scholar to speak of ‘semantische Verfremdung’, Liss 2012, 22.

54 See above.

55 Goshen-Gottstein 1963; Stern 2012; Khan 2012, 7–8; Kogel 2014.

56 See his lists of manuscripts, Ginsburg 1897, 1029. C. Ginsburg’s monumental work does not mention the exact provenance of each list he edits and if some of them were edited from micrographical forms.

57 Halperin 2013. The contents of the micrographical carpets in this Mahzor are not Masoretic.

58 For the practical use of Vat14, see Attia 2015.

59 See above.

60 See the list of figurative forms, Appendix 2.

61 See Appendices 2 and 3, Hebrew script.

62 There is a definition of the Ashkenazic type of script in Sirat 1976. However, work still needs to be done on the specific local paleographical features of Ashkenazic manuscripts produced in France, England and Germany. Most of the oldest dated sources we have are from northern France, see Sirat 1973–1974, Sirat 1991; Sed-Rajna 1997. The English type of script persisted until the expulsion of the Jews from England (1290), and looks rather similar to the thirteenth-century Norman type (esp. MS Vat. Ebr. 468 and MS Vat. Ebr. 14), see Olszowy-Schlanger 2003, esp. 117–118, 126–128. See also Engel 2010 and 2014.

63 Although these Bibles seem liturgical because of their contents, it is worth remembering that no typology of biblical manuscripts has been established (see above n. 28). The Haftarot are additional parts of the Prophets and the Five Scrolls that were read on various festive occasions: the Song of Songs was read in Public on

Pesach, the Book of Ruth on Shavuot, the Book of Ecclesiastes on Sukkot, the Book of Esther on Purim and Lamentations on the ninth of Av.

64 See Attia (forthcoming).

65 The two cultures cannot really be differentiated before 1066, when Normandy Jews went to England, following in the footsteps of William the Conqueror. Normandy and England were part of the same kingdom until 1204. Roth 1941, 1–5; Nahon 1975; Nahon 2011, 31.

66 See Appendix 3.

67 The identification of *RDWM* has long been a matter for debate, most recently between Golb 1998, 326–327 and Werner 2002, 22–23. N. Golb argues that Rouen stands for RDWM. G. Nahon reassessed this interpretation and formulated the hypothesis that it stood for Dormans (in the Marne), see Nahon 2011, 36. Nevertheless, not everyone agrees that the Jewish scribe never called a town by its Latin name. See Jacobs 1893, 263; Olszowy-Schlanger 2014a, 118, on the name of Moses of Lyon (משה דלאכדנה).

68 See Appendix 2.

69 Jacobs 1893, 263. Ibn Ezra (1089–1164) is considered to have been in England circa 1158, and tohave met R. Samuel ben Meir (Rashbam) and the Tossafist, R. J. Tam during an earlier journey to northern France.

70 Roth 1949, 45, 48–50; Golb 1998, 334.

71 Preserved in fragments and for instance in Ms. Cambridge, CUL, Dd. 8.53 (see Olszowy-Schlanger 2003, 300).

72 See Steinschneider 1873; Jacobs 1890a, 1890b, 1893, 1890c; Neubauer 1890a, 1890b; Golb 1998, 324–347; Serfaty 1997, 48; Freudenthal 2009, 106 and ff. The Fox Fables have been edited by Haberman 1946. On his two ethical treatises, see Gollancz 1902.

73 See the mention “son of his old age” in the colophons, Appendix 2.

74 Schenker/Hugo 2005, 22–27.

75 See the monumental work of Ginsburg 1880.

76 Penkower 1983.

77 BHQ, Introduction, vol. 18, XI. Only the MP is published in the BHS, whereas the MM has been compiled in Weil 1961.

78 A critical apparatus for the Masorah would have required more than one volume.

79 BHQ, Introduction, vol. 18, XI.

80 Schenker/Hugo 2005, 17.

81 Dotan 1986. One of the best solutions for editing Masoretic texts is to “reproduce one single manuscript with complete fidelity to the original including vocalization and punctuation”, see OrtegaMonasterio/ Gomez Aranda 2002, 231–232.

82 Pérez Castro 1980; Dotan 1986; Ortega Monasterio 1995; Fernández Tejero 1995; Azcárraga Servert 1997.

83 Lyons 1999.

84 See Azcárraga Servert 2001; Ortega Monasterio 2002; Seijas de los Ríos-Zarzosa 2002; Martín-Contreras 2004; Fernández Tejero 2004; Azcárraga Servert 2004.

85 See Goshen-Gottstein 1995, xii. What is true for editions of early Oriental codices is also true for editions of late medieval codices.

86 I thank my colleague Johanna Tanja for letting me know that no extensive work has been done on the Targum Onqelos provided by Ashkenazic manuscripts.

87 For example, I wanted to know if Elijah’s additions of figurative Masorah modified the content of the Masorah.

88 In other words, I checked the 13 folios of Vat14 against the corresponding folios in O, D, L, M, V, R and B (i.e. in 91 folios).

89 Halperin 2013, esp. 5–21.

90 See Appendix, Description 1.

91 Only the Cairo Prophets edition proposes to edit the *rafim*. Rather than editing this diacritical mark, the other current editions simply omit it, which requires further research. On the inconsistency see Yeivin 1980, 286–287. For example, in Vat14, on יָדְכָֿה (Ex. 13 :16), this apparatus would be =

D V ~ O יְדָכָה L יְדָכָה B יְדָכָה where the *rafe* on the *heh* is a contra-*mappiq* and the *rafe* on the *dalet* or *khaf* is a contra-*dagesh*. In view of this, our apparatus on the lemmas does not include variants of the *rafim* and *circellus*.

[92] The software I used to perform these tasks was *Adobe Pro*. I thank Sebastian Seemann for his help.

[93] See f. 555r, and Sirat 1994, 30–31 (fig. 12). For 'alphabetical Masorah' expression, see above n. 20.

[94] For ornamental Masorah in L, see MPMA I, Ms. 17.

[95] The cumulative Masorah is composed of lists of *hapax* and pairs of words. See for example D.Lyons 1999.

[96] See M1, ff. 22r, 24r, 33v; Ortega-Monasterio 2002, 229–231; Elvira Contreras-Martín's lecture on "The Image to the Service of the Text: Ornamental Masorah in the Manuscript 118-Z-42 (M1) from the Complutense University Library" at the Xth EAJS Congress, Paris, 22d July 2014.

[97] The software I used for this was *Adobe Illustrator*.

[98] In this edition, see Other Texts, Illegible Text. These sections may also constitute unidentified material.

[99] See Remarks to the Reader.

[100] On account of technical difficulties, *Classical Text Editor* was not used.

[101] Hyvernat 1902; Elliger/Rudolph 1977; Martín-Contreras/Seijas de los Ríos-Zarzosa 2010, 243 and ff.

[102] Frensdorff 1864; Díaz Esteban 1975; Ognibeni 1992 and 1995.

[103] Frensdorff 1876.

[104] Ginsburg 1880.

[105] For practical reasons, we were unable to include the other biblical manuscripts kept at the Russian National Library. See Beit-Arié 1993a, 111–128, esp. 111–112 and BHQ, vol. 18, lxxviii.

[106] High definition (300 dpi) images provided by the Vatican Library.

[107] High definition (600 dpi) images provided by the Staatsbibliothek zu Berlin.

108 Images provided by the IHMH Jerusalem, courtesy of the Valmadonna Trust.

109 See above. MS Or. 4445 was also used in Ginsburg's edition, see Ginsburg 1897, 1029.

110 See Cod. 242, 486 and 611 in Kennicott 2003 [1776–1780], 90, 102, 107. De Rossi's edition focuses on most of the Kennicott manuscripts that present variants, see De Rossi 1784–1788 (–1798); Richler 2014[1992], Appendix I, No. 22, 265–282. For the Targum of Vat14, see Berliner 1884, 250.

111 Further codicological and paleographical studies are needed, as well as a typology of Hebrew codices in the Middle Ages.

112 Martín-Contreras/Seijas de los Ríos-Zarzosa 2010, 23–24, 32–33; Dotan 1993, 39.

113 On the Cairo Codex: MPMA I, MS No. 1. Dotan 1986.

114 On the Aleppo Codex: MPMA I, MS No. 6.

115 Beck et al. 1998. Images of Or. 4445 were provided by the British Library.

116 Löwinger 1978. One of the earliest Masoretic codices, see below.

117 Ortega Monasterio 2002. A few chapters from the Book of Exodus are nevertheless missing from M (9:34 to 24:7).

118 Ginsburg 1897, 906; Fernández Tejero 2000 and 2004, XVIII–XIX.

119 Beck et al. 1998.

120 Beit-Arié et al. 1997, Ms No. 17, 114–131.

121 Goshen-Gottstein 1963, esp. 101–102. According to Israeli researchers, the Aleppo Codex was considered to be the original 'model' codex to which Maimonides refers in *Mishne Torah*. See Goshen-Gottstein 1960.

122 Dukan 2006, 296. The lost folios were replaced by a Yemenite scribe in the 16th century.

123 Dotan 1993, esp. 48–50. Ofer 2015.

124 Dotan 1993, esp. 41, 43–44. Dotan argues that the mentions of Ben Asher's name constitute later additions.

125 Some of its codicological features are very ancient: there is no double dot at the end of the verses, for example.

126 Dukan 2006, 296–297.

127 Dotan 1993, 41.

128 Wurthwein/Fischer 2014, 42.

129 Ramirez 1929, 1930 and 1933; Goshen-Gottstein 1963, 689.

130 See Dotan 1993.

131 Beit-Arié 1993a; Sassoon 1932, 22–23, n. 507; see also the Introduction to the facsimile by Löwinger 1978, 9.

132 Yeivin 1968, esp. 321–322.

133 I thank A. Dotan for having approved the use of D in the present work.

134 Some of the notes which Weil records in the BHS are only recorded in O and D. See also Kelley et al. 1998.

135 Ginsburg 1897, 771–776. del Barco 2003, Ms. 1, 109–112. I thank Javier del Barco for suggesting that the codex may possibly have originated in Aragon and Catalonia instead of Toledo, in Castile.

136 See *infra*, footnote 57. The manuscript is available on-line.

137 See Appendix 2.

138 MA IV, MS No. 85; Beit-Arié 1993b, 238–242; Olszowy-Schlanger 2003, 238–242; Schrijver 1989.

139 Olszowy-Schlanger 2003, 238.

140 Olszowy-Schlanger 2003, 71.

141 Available text: Gen 45:13–47:5 and Gen 50:6 to Num 31:3; see MPMA IV, MS No. 82.

142 This idea of a ‘reduced’ *Masora Magna* seems to be attested by the presence of graphic signs used to fill the blank space left in some lines.

143 Sirat 1994, Ill. 12, 30; Richler 2008, 417–418; Attia 2014.

144 See f. 555r, the name of the town La Rochelle is written en in the alphabetical Masorah (בלרוקילא).

145 See f. 555v.

146 Mortara Ottolenghi 1985; Richler 2008, 406.

147 See Introduction; Steinschneider 1878, 22–23; Werner 2002; Also Appendices 2 and 3.

148 See Appendix 3. The letter size is 2 mm

in the (square) main text, and less than 2 mm in the micrographical elements.

149 See Appendix 3; Attia 2014.

150 *Sefer Or Zarua of Isaac ben Moses of Vienna* 1862, § 555, 152. “Fine script is not a good thing, because it is easily erased. [The scribe] wrote in small letters in a bid for glory. It would be better if he aimed lower and made his letters slightly bigger.”

151 See Attia (forthcoming).

Editorial Rules

152 This symbol means that one or more of the manuscripts either contains the same Masoretic note or another with a similar meaning. Example: the MM on ירבה (Exod 1:7). The same note is found in both Vat14 and L: although their terminology is slightly different, their meaning is the same.

153 Introduction, What is a Figurative Masorah?

154 See note *supra*.

155 According to the Leningrad Codex order (Ben-Asher, Dotan 2001, vi) and the *SBL Handbook of Style* (Alexander et al. 1999, 73).

Important Remarks to the Reader

156 See above, Structure of the Edition.

157 Although a MM note on one lemma in Exodus can also occur somewhere else in the manuscripts when this lemma appears again, it was not possible to check this in the allotted time and I strictly focused my edition on the equivalent folios of Exodus. See Introduction, n. 61.

Case 1: f. 63v, Genesis 50:21-Exodus 1:10

158 In O, f. 42r; in D, see Löwinger 1978, I, 99; in L, f. 31v; in M, ff. 22r–23v, see Fernández Tejero 2004, 358–360 and Ortega Monasterio 2002, 23–24; in V, ff. 3v–4r; in B, f. 34v; in R, ff. 44v–45r.

159 The lower part of the second *waw* seems to have been erased.

160 Not in Cassuto 1989, 16.

161 This is from Gen 6:13.

162 The list is without instances, which are Exod 1:10 and Num 36:3.

163 See Appendix 2, Graphic signs.

Case 2: f. 67bisr, Exodus 5:4-5:15

164 In O, ff. 45v–46r; in D, see Löwinger 1978, I, 108–109; in L, ff. 33v–34r; in M, f. 23v–24r, and Ortega Monasterio 2002, 54; in V, ff. 8v–9r; in R, ff. 48r–48v–45r; in B, f. 37r.

165 The Masoretic accent (*reviah*) is above the *rafe* of the letter *peh*.

166 See Weil 430 (according to MP from L quoting 4 cases) and Weil 898 (reconstituing 48 cases).

167 להם is the expected word instead of לכם.

168 This word is cut in the middle because of a hole in the parchment.

169 ונאשאר is the expected word instead of ונאששין.

170 ואמאסאך is the expected word instead of ואמא֯סך.

171 The last two lines remain unidentified (see VII and VIII, fig. 2). The list entails here 40 occurrences, including 3 verses repeated (2Sam 10:17, 2Sam 11:24, Isa 10:33). All the occurrences of Vat14 are listed in O, where 46 occurrences are quoting instead of 48. In Vat14 as well as in O, the lists are not full.

172 According to Weil 2347, two verses could be missing: 2Kgs 18:27; Isa 36:12.

173 Verse repeated in the Key, see fig. 3.

174 The list lacks but does not exist in the other manuscripts of our apparatus.

175 In Vat14, f. 67bisv, this MM is repeated in the upper margin.

Case 3: f. 72v, Exodus 9:34-10:8

176 In O, ff. 51r; in D, see Löwinger 1978, I, 120–121; in L, ff. 36v–37r; in V, f. 15r; in R, ff. 52r–52vr; in B, f. 40r; M is lacunary on this part, see Ortega Monasterio 2002, 11.

177 From the previous folio in Vat14, where no MP is written.

178 The *rafe* is between the *beth* and the *daleth* in the last word.

179 This note is located in the external margin, where it should be a MP note.

180 Ezek 1:23 is missing.

181 2Sam 16:7 is missing.

182 This accent (Merkha) has been wrongly added by another hand instead of a Ma'yla'.

183 The note means "In the Pentateuch (ʿOrayta) and Kings, always מִלאו or ומִלאו with three exceptions: [Gen 29:21, Exod 8:17, Exod 10:6]. In the rest of the Bible (Qerya), always מַלאו or ומַלאו with two exceptions: [Jer 51:11 and Ezek 43:26]". See Ginsburg 1897, I, nr. 380.

184 See Appendix 2, Graphic Signs.

Case 4: f. 75v, Exodus 12:7-12:17

185 In O, ff. 52v–53r; in D, see Löwinger 1978, I, 125–126; in L, ff. 37v–38r; in V, ff. 17v–18r; in R, ff. 53v– 54r; in B, f. 41r; M is lacunary on this part, see Ortega Monasterio 2002, 11.

186 In D, p. 126 upper margin, there is a list of hapax according to אל\על.

187 The calligraphy of these accents is similarly made in V.

188 In B, the verse was forgotten and then added in the upper margin.

189 With a correction inserted by Elijah on the *waw*.

190 בם instead of במעשיו.

191 This note concerns the second הראשון of Exod 12:15 . There is an erased waw, like in L, and an additional graphic sign in V (perhaps indicating that it should be erased). The waw is missing in O and D. In B, the lemma is written plene, with waw.

192 In B, the verse was forgotten and then added in the upper margin, without vowels.

193 Probably a mistake, see note hereunder.

194 This MP is misplaced and should be written instead of the previous one.

195 See Weil 877.

196 Lemma written on f. 76r.

197 מצת four times without *waw* (as vowel).

198 The examination of the manuscript is not possible.

199 According to P. Cassuto, the form in Exod 4:14 is a model to explain the form in Exod 12:9. Here is the idea: as *MeVuShal* is a *Pu‘al,* hence

U-VaSheL must be from the same *bynian*, an infinitive construct *pi‘el* (without *dagesh*, hence וּבַשֵׁל) and not an adverbial form (without *dagesh*).

200 Marked with some strokes.

201 Marked with some strokes.

202 Marked with some strokes.

203 From Exod 12:15; Deut 14:26; Lev 22:19?

204 The list seems to be interrupted. See Ginsburg II, list 364, 391.

205 See Appendix 2, Graphic Signs.

Case 5: f. 77v, Exodus 13:7-13:19

206 In O, see ff. 54v–55r; in D, see Löwinger 1978, I, 129–130; in L, ff. 38v–39r; in V, ff. 20r–20v; in R, f. 55v; in B, ff. 42r–42v; M is lacunary on this part, see Ortega Monasterio 2002, 11.

207 The letters *tsadeh* and the *yod* are joined by a stroke.

208 The note means “Twice defective spelling (without *yod*)”. This is in contradiction to the lemma written plene, but such cases are not specific to Vat14.

209 The dot under the letter *heh* is a *mappiq*.

210 The waw seems erased in its lower part to look like a *yod*.

211 Different transmission of this note, see Weil 645.

212 This note gives 11 verses but shows only 10. In D, 10 verses are indicated but only 8 verses are written. See Ginsburg 1883, II, 37, list 224, which announces 10 verses and gives 8 first verses like Vat14 (but not Jer 31:40 and not Ezek 12:14) and then gives 9 other cases of the form כל וכל.

Case 6: f. 85v, Exodus 20:25-21:11

213 In O, ff. 62r–62v; in D, see Löwinger 1978, I, 145–146; in L, ff. 43v–44r; in V, ff. 30r–30v ; in R, f. 61v; in B, f. 37r; M is lacunary on this part, see Ortega Monasterio 2002, 11.

214 This lemma appears twice in Exod 21:6.

215 O indicates a MP on both cases, L on the first one and V on the last one.

216 It is possible that Elijah wrote this note as a MM and not as a MP.

217 The first part of the note refers to a Jubileum יובל like in לעולם ועד and in the biblical commentary of Rashi , Ibn Ezra, and Mekhilta. This note is also in B.

218 Erased text or non-text.

219 בפלגותהון is the expected term.

220 This MM note indicates 7 cases, 5 with *patah* and 2 with *qamats*, as recorded in V.

221 The *mappiqim* are placed under the letter *heh* in Vat14, V and B.

222 Four times *mappiq*.

223 The lemma is on folio 86r.

Case 7: f. 89v, Exodus 24:9-25:3

224 In O, ff. 65v–66r; in D, see Löwinger 1978, I, 152–153; in L, f. 45v; M, f. 26r and Ortega Monasterio 2002, 79; in V, ff. 34v–35r; in R, ff. 64r–64v; in B, f. 49r.

225 The *waw* seems to be shortened in Vat14, V, B and R.

226 There are two different lists probably combined here: the one ויקחו וֹ (Weil 560) and the list on the posal form יקחו וֹ (Weil 1853).

227 See Appendix 2, Graphic Signs.

Case 8: f. 93r, Exodus 26:19-26:32

228 See also in Vat14, f. 94r and 109v; in O, ff. 67v–68v and 82v; in D, see Löwinger 1978, I, 157–158, 159–160 and 189–190; in L, ff. 47r and 55r; in M, ff. 26v–27r and see Ortega Monasterio 2002, 90–95; in V, ff. 38r–39v and 55v; in R, f. 66r ; in B, ff. 50v–51r and 59v.

229 The calligraphic form of the Masoretic accent *zarqa* on the last letter is similar in V and B.

230 Illegible letters are written; the bottom of the pillar was first drawn and a second hand added some letters (maybe עמודי).

231 The instance of Exod 38:16 is missing. It would correspond to Exod 27:16 in other lists.

232 See folio 94r.

233 See folio 94r.

234 There is a contradiction between the MM and the MP (one gives 11, the other gives 13 instances). These kinds of contradictions exist also in O, D and L.

235 The term expected is העמדים.

236 The instance 1Kgs 7:41 is probably missing, see Weil 558. In D, p. 189, on Exod 38, there are 2 lists on העמודים: 3 cases plene in the Pentateuch (with waw) and 11 cases defective (without waw). In V, on Exod 38:11 , there are 12 cases defective for עמודים . This indicates that there are several transmissions of this list.

237 See folio 109v.

238 See folio 109v.

239 There are several traditions of these lists.

240 See Appendix 2, Graphic Signs.

Case 9: f. 98r, Exodus 30:1-30:14

241 In O, ff. 72v–73r; in D, see Löwinger 1978, I, 168–169; in L, ff. 49v–50r; In M, f. 28v and Ortega Monasterio 2002, 113–115; in V, ff. 44r–44v; in R, ff. 69v–70r; in B, ff. 53r–v.

242 Four cases announced but generally an additional case is also given.

243 The list is composed of 4 instances and one additional. The last instance most likely contains a mistake: ומקדשים instead of ומקטרים.

244 Elijah wrote probably a MP note instead of a MM note.

245 The MM in D refers to the term ועלה (we-ʿ*olah*).

246 This accentuation could be an error of Elijah.

247 Apparently there were two lists in circulation (one with 6 instances, the other with 7 cases).

248 See Appendix 2, Graphic Signs.

Case 10: f. 100v, Exodus 32:13-32:25

249 In O, ff. 74v–75r; in D, see Löwinger 1978, I, pp. 173–174; in L, ff. 51r; in M, ff. 29v–30r and Ortega Monasterio 2002, 125–128; in V, ff. 46v–47r; in R, f. 71; in B, ff. 54v–55r.

250 Lemma and MP on f. 100r.

251 Lemma and MP on f. 100r.

252 Lemma on f. 100r. MP facing Targum.

253 Refers to Gen 42:5.

254 The *waw* has been erased.

255 The only manuscript that has the MM in Exod 32:13 is B, but it seems that B contained more verses than the number it indicated. See Weil 25.

256 The scribe corrected בׄ to דׄ.

257 This MM exists in Vat14, f. 101v, on הורד הורד ג' סמני' עדיך המים באף (see Weil 604).

258 See Appendix 2, Graphic Signs.

Case 11: f. 101r, Exodus 32:26-33:1

259 Injunction of Moses to Levites (Exod 32:27).

260 In O, see ff. 75r–75v; in D, see Löwinger 1978, I, 174–175; in L, ff. 51r–51v; in M, ff. 30r–30v, and Ortega Monasterio 2002, 128–130; in V, ff. 47r–47v; in R, f. 72r; in B, ff. 55r–55v.

261 The list is incomplete from two occurrences.

262 Sometimes the lemma is כה אמר יהוה אלהי ישראל or ויאמר להם.

263 The list continues in the MM placed in the lower margin.

264 Illegible.

265 List completed with a repetition at the end. The list in D is very similar.

266 Illegible.

267 Illegible.

268 See the lemma and MP in Vat14, f. 101v.

269 See the lemma and MP in Vat14, f. 101v.

270 See Vat14, f. 101v.

271 See Appendix 2, Graphic Signs.

Case 12: f. 104r, Exodus 35:1-35:15

272 In O, ff. 76v, 77v–78r; in D, see Löwinger 1978, I, 177, 180–181; in L, ff. 52v–53r; in M, ff. 30r, 31r–31v, and Ortega Monasterio 2002, 143–145; in V, ff. 48v, 50v–51r; in R, f. 72v, 74r; in B, ff. 56r, 56v–57r.

273 From f. 102r.

274 From f. 102r.

275 The case in Vat14 (Num 15:2) is indeed *plene* and is included in the biblical section *Shelach lecha* (Num 13:1–15:41).

276 See previous footnote.

277 This lemma in Exod 25:7 in Vat14 (f. 90r) is defective.

278 The MM note in Vat14 matches its consonantal text, always showing a defective spelling in Exodus. B follows Vat14. R follows the standard Tiberian tradition (2 cases plene and 1 defective). Interesting is the case in V: the MP note on Exod 35:7, it indicates 2 cases defective and 1 plene (and not 2 plene and 1 defective!) but the consonantal text shows three defective terms (like Vat14 and B). This could be an example of an Anglo-Norman or northern French feature.

279 Probably את.

280 The list seems incomplete and apparently in contradiction with the MP, unless the ז̇ is supposed to be a ד̇.

281 Elijah ha-Naqdan seems to have written three casus defective instead of four casus plene.

282 See Appendix 2, Graphic Signs.

Case 13: f. 113r, Exodus 40:37-Leviticus 1:10

283 In O, see ff. 85r–85v; in D, see Löwinger 1978, I, 197–198; in L, ff. 56v–57r; in M, f. 34r, see Ortega Monasterio 2002, 174–175 and see Azcárraga Servet 2004, 3–5 ; in V, ff. 59v–60r ; in R, ff. 79v–80r; in B, ff. 61v–62r.

284 See Appendix 2, Graphic Signs.

Concluding Remarks

285 See Case 4, on Exod 12:7, lemma . וְעַל־הַמַּשְׁקוֹף.

286 According to G. Khan, whom I thank for this comment, it is not totally clear whether the author is referring to a Masoretic note from an old manuscript or to the biblical text in an old manuscript. Although it would be more usual to understand the term *massoret* to refer to a Masoretic note, further research is needed on the use of the term *massoret* in the context of the 13th century.

287 In general, the term *mugah* (מֻגָּה) was used to describe an attribute of Masoretic Bibles in general but it could also refer to a ‘model’ codex. See Appendix 2, Annotations.

288 The sole purpose of exemplar manuscripts or model codices was to preserve the entire biblical tradition, i.e., both the written and the reading traditions. They were used as models for the copy of other manuscripts (or Torah Scrolls) and each region had books which were considered authoritative and copies were made of them. Olszowy-Schlanger 2012b, 23; Khan 2012, 7–8.

289 R, which is related to Vat. Ebr 468 and dated 1215, is written in an Ashkenazic palaeographical script. Its Masorah is closer to the Masorah of O, D, and L than to the Masorah of Vat14, V and B. In this case too, these differences may be explained by the manuscript’s material and cultural context: La

Rochelle was a famous Atlantic harbor, and this maritime activity may have meant that a number of manuscripts were in circulation, along with other goods. Although he wrote in an Ashkenazic script, the scribe may have had more contact with non-Ashkenazic manuscripts (and therefore been more familiar with the Tiberian tradition).

290 See end of the Prologue.

291 A direct comparison with Codex Reuchlinianus (i.e. with the expanded Tiberian tradition) was not possible because the Book of Exodus is missing from Codex Reuchlinianus. However, Vat14 contains parts of the Book of Prophets (Haftarot), and a short comparison of Isa 42:5 in both manuscripts (f. 257r in Vat14 and 217r in a facsimile reproduction of Codex Reuchlinianus) shows that Vat14 does not follow the same rules of vocalization as Codex Reuchlinianus.

292 Cf. S. Blapp's lecture, "The Diversity of the so-called Non-standard Tiberian Vocalization Tradition of Biblical Hebrew", Xth EAJS Congress, Paris, 22d July 2014.

293 A type of script (i.e. one of the material features of an artefact) does not always systematically attest to the influence of an original, local, cultural milieu. Likewise, the absence of a Sephardic feature in an Ashkenazic manuscript does not prove that there was no contact between these communities: on the contrary, travel and cultural

(mystical) exchanges between Provence, Spain and Ashkenazic communities were common at that time. That is why researches focused on both the codicological and the palaeographical features of manuscripts, as well as their philological elements and the interpretations they induced, will help to determine the geographical origin and date of many currently undated biblical manuscripts. We still lack a reconstruction of the biblical textual culture of every Ashkenazic sub-geo-cultural area, see Olszowy-Schlanger 2003, 118.

294 Ashkenazic Bibles often include the Pentateuch, the Five Scrolls, the Haftarot, and a verse-by-verse arrangement of the Targum, see Olszowy-Schlanger 2012b, 34.

295 A typology of late medieval biblical manuscripts has yet to be created. See Goshen-Gottstein 1963; Stern 2012; Khan 2012, 8; Kogel 2014. According to G. Khan, there are only three kinds of biblical manuscripts: liturgical scrolls, model codices (exemplars to be copied), and popular Bibles (which include translations, commentaries, etc. in addition to the biblical text). Any further research on this question should take into account the oldest European manuscripts, the biblical fragments of the Cairo Genizah (see Davis Outhwaite 1978–2003), and those discovered in the European Genizah (Books within Books Data Base project).

296 See Figures 1 and 11.

297 See Appendix 4, Illegible section.

298 See above n. 7.

299 See above n. 5.

300 On the scarcity of sources, see Introduction n. 35; on the fact there is no typology of the Hebrew Bible in the Middle Ages, see Introduction n. 54. See also above n. 11.

301 Died in 1268; Löwinger 1929; Roth 1949, 36, 44.

302 Klar 1947; Roth 1949, 44–46, 49–50; Olszowy-Schlanger 2003, 7; Olszowy-Schlanger 2012a. Elijah's father, Berechiah ben Natronai ha-Naqdan, seems to have been an important punctuator and Masorete: ha-Nessiya, alive in 1260, mentions his name.

303 See Introduction, n. 1.

304 See the additional material marked by a {} in the edition.

305 See Case 4, Other text.

306 For instance, the unidentified lists in Case 2 (inside the MMor, see fig. 6), Case 4, Case 10 and in Case 12.

307 For further details on the relationships between text and image and the functions of the micrographical elements in Vat14, see Attia 2015.

308 See for instance Himmelfarb 2011.

Appendix 2: MS Vatican, Biblioteca Apostolica Vaticana, Vat. Ebr. 14

309 I have examined the manuscript at the Vatican Library, Rome, in November 2011. See also the description in Richler 2008, 9–11; Golb 1976, 121–123, 142–144; Golb 1985, 240–244, 340–343; Golb 1998, 328–333, 434–439. Cassuto 1956, 17–19; Assemani 1756, 14–15.

310 Pentateuch (ff. 1v–242r) with Genesis (ff. 1v–63v), Exodus (ff. 63v–113r), Leviticus (ff. 113r–143v), Numbers (ff. 143v–200r), Deuteronomy (ff. 200v–242r).

311 Five Scrolls (ff. 242v–257r) with Canticles (ff. 242v–244r), Ruth (ff. 244r–246r), Lamentations (ff. 246r–248r), Ecclesiastes (ff. 248v–252v), Esther (ff. 252v–257r). The order of the Five Scrolls in Vat 14 corresponds to the same order of the Five Scrolls in the MS London, Valmadonna Trust 1, see MPMA IV, MS No. 85, 82–87. The order given in the Babylonian Talmud, *Baba Batra*, 14a.

312 Extracts of Prophets are read during synagogal service after the reading of the *Parasha* on Shabbat). The Haftarot on Genesis (traditionally Isa 42:4–43:10) appear to stop here at 43:1, see f. 251v.

313 The list of Haftarot according to the French rite is found on f. 263r, 265r, 281r–v and probably written by Elijah ha-Naqdan, the main scribe of the manuscript.

314 The foliotation is chaotic, see

Richler 2008, 9. No corrections have been made since and the following folio numbers were omitted: 43, 44, 53, 54, 58, 73, 91, 103, 154, 163, 184–191 and 232. The following numbers were assigned to two consecutive folios: 49, 52, 67, 123, 124, 127, 200 and 216. Following f. 257, there are two other folios numbered 250 and 253 (in addition to ff. 250 and 253 in their correct place).

315 Italics indicate the written text.

316 Beit-Arié 1981 [1977], 22–23.

317 Holes: ff. 24, 31, 32, 33, 34, 36, 39, 42, 60, 61, 63, 65, 68, 72, 79, 80, 92, 110, 115, 117, 121, 123, 129, 133, 139, 144, 150, 195, 207, 218, 223, 228, 234, 244, 250, 265, 266, 267, 269, 273, 288, 289. Stitched wholes: 9, 31, 32, 52, 65, 66, 67, 69, 82, 85, 86, 104, 107, 111, 113, 114, 134, 135, 136, 151, 291.

318 Decorated word at the beginning of book, a *Parasha*, a section.

319 Colored pigments on headings: ff. 7r, 12r, 17r, 23r, 27r, 31r, 44v, 49r, 55r, 60r, 63v, 72v, 77v, 85v, 94r, 98r, 104r, 109v, 113r, 117v, 121r, 122v, 125v, 127v, 131r, 138r, 140r, 143v, 149r, 155r, 161r, 166r, 170r, 173v, 178r, 191v, 196r, 199v, 204r, 209v, 214v, 219v, 223v, 228v, 234v, 238r, 240v, 242v, 244r, 246r, 248v, 252.

320 A common feature in Ashkenaz, Beit-Arié 1981 [1977], 43.

321 Halperin 2014, 327 and 344.

322 Beit-Arié 1981 [1977], 54.

323 Even if Beit-Arié 1981 [1977], 70 and Sirat 1973–1974, 446 have argued that this is the case, a

discovery was made recently by Justine Isserles concerning the presence of not only outer but inner prickings in a *Mahzor Vitry* (MS New York, JTS, 8092) dated 1204 in a margin on f. 37r in the same handwriting as that of the main scribe. See Isserles 2012, Chapter 3, 47–48. I thank Justine Isserles for having shared this information with me prior to the publication of her thesis which is in preparation.

324 Beit-Arié 1981 [1977], 70–71.

325 Beit-Arié 1981 [1977], 85.

326 Attia 2014.

327 Eastern and Sefaradic manuscripts show a different layout, see Prologue, n. 15.

328 Laufer 1983.

329 Corresponding to the halakhic prescription (for the copy of Torah Scrolls) of space of four blank lines separating consecutive books of the Pentateuch. The interaction between the rules of copying codices and scrolls are clear, even if the biblical codex is, in itself, a departure from the strict rules of liturgical scrolls (Olszowy-Schlanger 2012b, 28).

330 See Golb 1976, 144, n. 411. Golb's list is partial as he has mentioned some non-micrographic drawings but forgot others. See Attia (forthcoming) for the analysis of some figurative forms in Genesis.

331 The main ornamental pattern is made up of slight waves in the lower margins, every two to four folios, instead of regular horizontal lines. Some geometrical (round or triangular forms) occur as well but a lesser extent.

[332] Golb 1976, 144, n. 413; Golb 1998, 435.

[333] Published in Golb 1976, Plate 21.

[334] Published in Golb 1976, Plate 21.

[335] Published in Golb 1976, Plate 21.

[336] Published in Golb 1976, Plate 21; Metzger/Metzger 1982, 156, fig. 205.

[337] Before f. 123bis and f. 124bis.

[338] Before f. 125r (third folio 124).

[339] Published in Golb 1976, Plate 21.

[340] Published in Golb 1976, Plate 21.

[341] Published in Golb 1976, Plate 21.

[342] Published in Golb 1976, Plate 21.

[343] Published in Golb 1976, Plate 21.

[344] Published in Golb 1976, Plate 21.

[345] Published in Golb 1976, Plate 21.

[346] Published in Golb 1976, Plate 21.

[347] Published in Golb 1976, Plate 21.

[348] For examples, see the folios edited in our edition in cases 1, 4, 7, 8, 9, 10, 11, 12 and 13, ‘Other texts’.

[349] Mostly in Golb 1976, 142–144.

[350] See Concluding remarks, n. 3.

[351] A model codex, see Prologue, n. 23.

[352] On ‘large letter’, see Dotan 2007, § 1.2.2.4. Like Vat14, V (f. 236r) and B (f. 145r) displays a large *waw* in Esther 9:9. On the contrary, there is no such modification in L and M (O and D are not transmitting the book of Esther).

[353] The same note at f. 263r may be from another hand. Not recorded in by Golb 1976, 143–144, n. 410.

[354] Quoting Ibn Ezra.

[355] Quoting Ibn Ezra .

[356] Not recorded in Golb 1976, 143.

[357] For ‘alphabetical Masorah’ expression, see Introduction, n. 20.

[358] “I, Elijah, man of lot of works, son of the *Qara’* Rabi Berakhiah , he had his rest, and was a *Tana’*and a

punctuator and an expert grammarian who *gave heed, sought out, set in order many proverbs* (Eccl 12:9). And be blessed R. Asher who dedicated his heart to make this beautiful book, Amen. That God allows him to meditate on it."

359 "I did not find any corresponding masoretic notes here. I am writing, I, the scribe, the Naqdan and the masran, son of the man of lots of works, the Rav Berakhiah ha-Naqdan , [I am Elijah the scribe] the Qara', the Tana', the Chadran, and the Pashtan, [?] the wise, the Magnificent that *spoke of the stones and trees* (1Kgs 5:12), brings wisdom to all because from his days, completeness did not rose like him. *He gave heed, sought out, set in order many proverbs* (Eccl. 12:9) and a commentary on all the Bible. He is recognized among the best scholars with high salutations. His works are arisen for hundred generations. I am the son of his old days. I came after him to reach YHWH's Throne."

360 "Be strong and stronger the scribe and punctuator, he will not weak. God helped him to accomplish and succeed [in his work]. Amen."

361 see Richler 2008, 10; some variants in Golb 1976, 122; Golb 1998, 329–331; Cassuto 1956, 18–19.

362 See Golb 1976, Plate 18.

363 Jacobs 1890a, 1890b, 1890c; Neubauer 1890a, 1890b; Golb 1998, 332; Richler 2008, 9–11.

364 Elijah, son of a scholar of the 12th century, may have not lived in the 14th century, his script show s clear features of Gothic northern

French script form the 13th century, and the MS, written by the same scribe, is dated according to the same system (see Appendix 3).

365 The 21st Av of 4999 is a Sunday.

366 Neubauer 1890a, 520.

367 Engel 2010; Engel 2014; Olszowy-Schlanger 2003, 128. Further palaeographical research is required on the sub-geo-cultural areas of Ashkenaz.

368 See Golb 1976, Plate 18.

369 Cassuto 1956, 19; Richler 2008, 11.

370 Assemani 1756; Richler 2014 [1992], 93, 219.

371 Cassuto 1935, 56, 69, 70.

372 See Introduction, 18.

373 Berliner 1884.

374 See Polonski Foundation Digitization Project.

Appendix 3: MS Berlin, Staatsbibliothek zu Berlin, Or. Quart. 9

375 I have examined the manuscript at the Staatsbibliothek in October 2011. Steinschneider 1878, 22–23, n.43; Golb 1976, 123, 141–142; Golb 1976, 123, 141–142; Golb 1985, 238–240; Golb 1998, 325–328; Werner 2002.

376 Genesis (3r–34v), Exodus (34v–61v), Leviticus (62r–81r), Numbers (81r–107v), Deuteronomy (108r–129v).

377 Song of Songs (ff. 130rv–132r); Ecclesiastes (132r–136v), Ruth (ff. 136v–138v), Lamentations (ff. 138v–140v); Esther (ff. 140v–146r). Not in the same order as in Vat. Ebr. 14.

378 The Targum Jonathan begins on f. 190r with a delay: first, the verses Joshua 5:2–4 are quoted, then the Targum on these verses, and after, Hebrew and Aramaic alternate. The same is visible on f. 194v, for Shavuot, Ezekiel, 1:1–3, then Targum , then alternating after verse 1:4. On Targum layout, see Attia 2014.

379 See Sirat 1997, 246–247, 257 (fig. 9).

380 See ff. 123v, 129v, 137v, 155v, 171v, 179v.

381 See illustration in Werner 2002.

382 See precedent note.

383 The first looks like a *magen David*.

384 Image published in Sed-Rajna 1997, 238, fig. 3.

385 see Golb 1976, illustration 20.

386 Steinschneider 1878, 22–23; Golb 1976, 123.

387 Erased.

388 Erased. Golb 1976, 123, הרב.

389 “I am the scribe Elijah ben ha[?] Berakhiah ha-Naqdan , the Qara’, the Tana’, the expert grammarian and the Wise […]. I am son of his old age. I have written, vocalized and added the Masorah in this book […]. I have finished it the 4th day [Wednesday] the 21st Marheshwan of the year 94 according to the small count of the 4th millennium in the land of RDWM.”

390 Kennicott 2003 [1776–1780] statt 1783, 520.

391 Gross 2011 [1969], 622–624, esp. 623; Golb 1998, 269–274.

392 Nahon 1975; Nahon 2011, 36.

393 A common phenomenon in Starrs of England, see Davis 1888; Olszowy-Schlanger 2014b.

394 See also Golb 1998, 328.

395 Engel 2010; Engel 2014.

396 Müller quotes the manuscript in his *Acta eruditorum* (1687), 134.

397 Wolf 1715–1733, 166–167; Richler 2014 [1992], 230.

398 See Introduction, 18.

399 For ‘alphabetical Masorah’ expression, see Introduction, n. 20.

Appendix 4: Statistical Results

[400] Including in MMfig.

[401] In the MMfig.

[402] In the MMor.

[403] In the MMfig.

[404] In the MMfig.

[405] One is in the MMfig.

[406] In the MMor.

[407] Made by Elijah ha-Naqdan only.

[408] Made by Elijah ha-Naqdan only.